FOLK LORE NOTES.

VOL. I—GUJARAT.

COMPILED FROM MATERIALS COLLECTED BY

THE LATE A. M. T. JACKSON, INDIAN CIVIL SERVICE.

R. E. ENTHOVEN, C.I.E., I.C.S.

(2)
BUA.23

22501507296

O. $\overline{\text{XX}}$. 78.

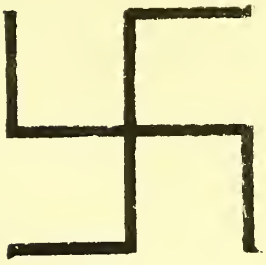
Digitized by the Internet Archive
in 2016

https://archive.org/details/b2488490x_0001

FOLKLORE NOTES.

VOL. I GUJARAT.

FOLK LORE NOTES.

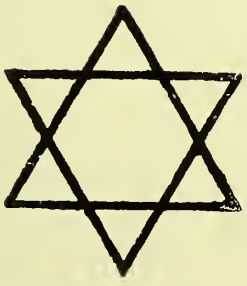


VOL. I—GUJARAT.

COMPILED FROM MATERIALS COLLECTED BY

THE LATE A. M. T. JACKSON, INDIAN CIVIL SERVICE.

R. E. ENTHOVEN, C.I.E., I.C.S.



BRITISH INDIA PRESS, MAZGAON BOMBAY.

1914.

REPRINTED FROM THE "INDIAN ANTIQUARY"

BY B. MILLER, SUPERINTENDENT, BRITISH INDIA PRESS, BOMBAY.

(2) BUA. 23

INTRODUCTION.

The circumstances attending the murder of Mr. A. M. T. Jackson in Nasik in December 1909 led to the raising of a small subscription among his friends, to be devoted to a memorial in some shape or form, showing the respect and affection with which he was regarded in Western India. A large part of the fund then raised was expended on the purchase of his valuable library, which now forms a part of the collection owned by the Bombay Branch of the Royal Asiatic Society. It was subsequently decided that the balance could not be better spent than in defraying the cost of publishing certain folklore materials which he had collected and intended, at the time of his untimely death, to publish in the pages of the *Indian Antiquary*. These materials were the result of an enquiry set on foot by him about the year 1900. His plan of operation was to forward, through the agency of the Education Department, Crooke's list of folklore questions to schoolmasters in various parts of the Presidency. The question paper is given below ; the replies form the raw material from which these notes have been compiled. For convenience they are divided into two series : Gujarat and the Konkan.

I desire at the outset of these introductory remarks to explain that, when at the request of the memorial committee I undertook the task of seeing these notes through the press, I did not contemplate any critical handling of the materials found in the papers made over to me. I had neither the leisure nor the knowledge to carry out Mr. Jackson's intention, *i. e.*, to edit the notes carefully with such criticisms and comparisons as his ripe scholarship would have suggested. I make no claim, therefore, to have effected more than to have rescued from the wastepaper basket a number of replies to questions regarding the beliefs of the people in Gujarat and the Konkan. The notes as now presented doubtless contain much that is trivial, and possibly many inaccuracies ; but among them students of folklore may on the other hand discover material of real value—such as they are, they will, I trust, repay careful study, and perhaps serve one day to form the basis of a further and more comprehensive examination of the folk-lore of the Bombay Presidency—an examination which should not be too long deferred, for the old practices and beliefs are yearly tending to decay and vanish in contact with the spread of education. The field for enquiry is wide and rich, but workers fail to come forward ; and meanwhile the old beliefs and practices slowly disappear. On the subjects with which these notes deal, much information of value has already been collected and recorded by another oriental scholar, the late Sir James Campbell, K.C.I.E., and will be found partly in the pages of the Bombay Gazetteer, and partly in the notes on the Spirit Basis of Belief and Custom which he published from time to time in the *Indian Antiquary*. The present notes carry striking confirmation of Sir James Campbell's theory regarding the extent to which beliefs and religious practices in this country can be traced to the desire to propitiate

spirit presences. It may be remarked that Campbell's work in the domain of Indian folk-lore does not seem to have received the notice that it deserves in the works of writers on folk-lore generally, possibly because so much of it is buried in the pages of the Bombay Gazetteer or in scattered numbers of the *Indian Antiquary*. The notes would amply repay the labour of republication, with a summary and suitable index. They deal very fully with spirit worship and possession, witchcraft and magic, and the evil eye. They differ from the present notes in being to a large extent comparative, assembling under the various heads of ancestor worship, spirit haunts, spirit possession, exorcism, etc., kindred beliefs from all parts of the world. Doubtless his work to no small extent suggested to Mr. Jackson the line of enquiry which is contained in the question paper. From the materials accumulated by these two scholars a comprehensive study of the folk-lore of western India may one day be compiled.

The notes illustrate very fully the common beliefs in unseen presences causing mischief of various kinds. They illustrate the common methods of protection by propitiation, of spirit and disease scaring, and of avoidance of the effects of the evil eye. A full list will be found (pp. 126-130) of the lucky and unlucky omens besetting the undertaking of various acts, and much information is recorded regarding lucky and unlucky numbers, and spirit scaring names which has not, so far as I am aware, been made public before. Ceremonies for exorcising spirits that have possessed human beings are given in some detail. There will also be found an account of the interpretation commonly put on such natural phenomena as the rainbow, an eclipse, thunder, lightning, meteors, comets, &c.

Many examples are given of the beliefs regarding the means for securing successful pregnancy. The trees and animals worshipped in the country side are described, with the ceremony that is held to be suitable in each case. An unusually interesting belief is that which attributes to a certain lake in Gujarat the power to transform males into females and vice versa (see p. 39). The curing of diseases by the wearing of magic threads and the application of *mantras* or holy verses is also dealt with in some detail. Finally a list is given of the shrines of the country side with the tradition regarding the holy man in whose honour and to whose memory they have been erected. They are for the most part worshipped alike by Hindu and Musalman.

In conclusion, I would refer once more to the fact that no attempt has been made to edit critically the information embodied in these notes. In the scanty leisure available after official demands on my time have been met, it has only been possible to see the materials through the press as they stood, after translation. The task has been greatly lightened by the generous assistance received from R. B. P. B. Joshi who undertook the preparation of the whole of the MSS. of the Konkan series. I am also greatly indebted to Mr. G. M. Kalelkar for many arduous hours of work on the compilation of the Gujarat papers. To both these gentlemen my cordial thanks are due for their co-operation. If the publication of these materials serve to stimulate interest in the subject of Indian folk-lore, they will not have been printed in vain. Such as they are, they will, I trust remain as a small tribute to the memory of an oriental scholar, of no mean merit, of whose services India was deprived in so untimely a manner.

R. E. ENTHOVEN.

QUESTIONS ON FOLKLORE.

By W. CROOKE, Late of the Indian Civil Service.

Author of the Popular Religion and Folklore of Northern India.

I. NATURE POWERS.

1. Give any indications of the connection of the worship of the Deota or minor local deities with the lower races, as, for instance, where the village deity is served by a priest drawn from the lower castes.

2. Give any current beliefs about sun worship. How and at what periodical feasts is the worship conducted and what form of ritual is adopted?

3. Give any customs of moving round temples or sacred objects in the course of the sun in the heavens: cases in which women after childbirth are exposed to the sun: conception believed to be caused by exposure to the rays of the sun: the use of the Swastika as an emblem.

4. Give any legends or customs connected with moon worship: the spots on the surface of the moon: the moon as a healer of disease: the custom of drinking the moon's rays: any ceremonies at new or full moon.

5. Give any legends and rites connected with eclipses.

6. Similarly for star worship; superstitions connected with the rainbow; the milky way.

7. Rites connected with worship of the earth mother: sacred things not to fall on earth: occasions when people sleep on the earth.

8. Superstitions connected with thunder and lightning.

9. Popular belief regarding earthquakes.

10. Collect instances of and ritual for worship of sacred rivers; springs; waterfalls; water spirits and goblins: prejudice against saving drowning people: ceremonies at digging and dedication of wells: well water as a cure for disease: instances of sacred lakes: palaces under the water.

11. Instances of sacred mountains and legends connected with them: dread of climbing mountains.

12. Name any deities supposed to control the weather, and describe the modes of causing or averting rain, of checking storms and hail.

13. Give instances of any rites in which women alone take part or from which they are excluded: any rites in which the worshipper must be nude.

14. Are there any sacred stones which are believed to influence the rain?

15. Note any superstitions in connection with aerolites and meteors.

II. THE HEROIC GODLINGS.

16. Describe the ritual and any legends or superstitions connected with the worship of Hanumān, Bhīmsen, Bhishma.

17. Name and describe the local deities most generally worshipped in your neighbourhood. What legends are connected with them; who are their priests; what offerings and on what occasions are offerings made to them?

18. How is the local deity of a new settlement selected and installed?

19. What local deity is considered responsible for crops and cattle ? When and how is he worshipped?

20. Describe the worship of Bhairon or Bhairava, Ganesa, the Matris or Mothers, the deities of the jungle, those who assist parturition.

III. DISEASE DEITIES.

21. Describe the worship of any deities who are believed to have the power of averting or causing disease, such as cholera, small pox, fever, etc.

22. Is epidemic disease attributed to witchcraft, and, if so, what precautions are taken? Give particulars of observances in connection with cattle disease.

23. What methods are in vogue for the exorcism of disease? Give examples of any rural charms used for this purpose.

24. Is dancing used in exorcism? If so, give instances of religious dances.

25. What are the position and functions of the village sorcerer and how is he appointed?

26. Give examples of the offering of rags, coins, etc., at sacred trees, wells, etc.

27. Give any methods of transferring disease to another person.

28. Give instances of the use of scapegoats.

IV. THE WORSHIP OF ANCESTORS AND SAINTS.

29. Give instances of worship of ancestors: the belief that spirits are mortal and that the spirits of the dead are re-born in children.

30. Give instances of miracle-working tombs, and of saints who have been deified in modern times.

31. Give instances of Muhammadan saints whose worship has been adopted by Hindus.

32. Give the rural methods in vogue for the cure of barrenness.

V. THE WORSHIP OF THE MALEVOLENT DEAD.

33. What are the current beliefs as to the cause of dreams and the omens derived from them?

34. Is it considered possible for the soul to leave the body temporarily? If so, give instances.

35. What is the popular conception of the character and functions of the Bhut or disembodied soul?

36. What beliefs are current as to the state of the soul after death; the path to the other world: the condition of souls in the other world: the possibility of the soul returning thence?

37. What belief is current as to the souls of those dying by a sudden or violent death?

38. What are believed to be the appearance and habits of the Bhut?

39. In what way do spirits enter or leave the body?

40. What is the current theory regarding sneezing and yawning?

41. What is known of the Rakshasa or malevolent demon?

42. Name and describe any other varieties of malignant spirits.

43. Do any evil spirits go about headless?

44. What special evil spirits infest burial or cremation grounds, and what are the other haunts of such spirits?

45. Does any special class of evil spirit infest mountains, jungles, trees?

46. What fiends attack the young mother and her child?

47. What belief prevails as to the spirits of those killed by tigers or other wild beasts?

48. What form does the ghost of a woman dying at childbirth or during her menses assume?

49. Is there any belief that the father has to take special precautions at the birth of his child?

50. Is there any belief in a connection of the bat or owl with spirits of the dead?

51. Describe the evil spirits which haunt ruins and guard buried treasure: or occupy caves and mines.

VI. THE EVIL EYE AND THE SCARING OF GHOSTS.

52. Describe the belief in the Evil eye and the modes of evading it.

53. Does the belief in giving opprobrious names to children prevail, and if so, how is it accounted for?

54. Can you give instances of change of sex?

55. Illustrate the value of the following protection against evil spirits—iron and other metals: coral and shells : precious stones: blood: incense: spittle: salt: water: grain: colours: grasses: tattooing: leather: garlic: glass.

56. Describe the amulets generally used.

57. Illustrate the sacred circle as a protective.

58. Illustrate the belief in omens, numbers, lucky and unlucky days.

59. What means are adopted to help the spirit to the other world, to prevent it from returning and to secure its good-will to the survivors?

60. Illustrate the prevalence of earth burial and cremation: the customs of shaving the hair: placing food or other articles for the use of the dead.

61. Does the spirit reappear in the form of insects and animals?

62. Are the earthen vessels of the household broken at death : if so, why? Describe rites connected with mourning.

63. What spirits are benevolent?

64. Illustrate the belief in tree spirits.

65. What spirits are special protectors of crops and cattle?

66. What spirits are invoked to frighten children?

VII. TREE AND SERPENT WORSHIP.

67. Name any sacred groves in your neighbourhood and describe any prejudice against cutting trees.

68. Are any trees specially connected with any local deity or saint?

69. Name any trees which receive particular respect or devotion and note any legends or superstitions in connection with them.

70. Does the custom of marrying a bride or bridegroom to a tree prevail? Any instances of marriage to a god: religious prostitution.

71. Give instances of snake worship and shrines of serpent deities: of deified snake heroes.

72. Does the belief prevail that snakes guard treasure? Give details.

73. What snake festivals are observed? Describe the ritual.

74. What is the village treatment of snake-bite?

75. The snake has a jewel in his head: he is connected with the rainbow: he has a palace under the water: he weds mortal girls: he protects the household—illustrate these beliefs.

VIII. TOTEMISM AND FETISHISM.

76. Can you quote any beliefs which are suggestive of Totemism? Are any clans named after or do they claim descent from animals or plants? What animals are treated with special respect by particular tribes? Do special castes refuse to eat any special food?

77. Are any local deities specially associated with animal worship?

78. Illustrate the worship of stocks and stones. Is any respect shown to perforated stones?

79. Are there any modern survivals of human sacrifice?

80. Are fetish stones supposed to cure disease or to be the abode of spirits?

81. Are any fetishes peculiar to particular families or castes?

82. Is special respect shown to the corn sieve, the winnowing basket, the broom, the rice pounder, the plough?

83. Give instances of fire worship. Is the sacred fire maintained in any shrine? Is fire made by friction for special rites.

IX. ANIMAL WORSHIP.

84. Illustrate from local examples the worship or respect paid to the horse, ass, lion, tiger, dog, goat, cow, buffalo, antelope, elephant, cat, rat and mouse, squirrel, bear, jackal, hare, crow, fowl, dove and pigeon, swan, and other birds, alligators, fish and insects, and give any legend or superstition in connection with them.

X. WITCHCRAFT.

85. How far does the belief in witches and their powers prevail? Do they appear as animals and have they special haunts and seasons?

86. What ordeals are used to test a witch and what means to guard against her witchcraft?

XI. GENERAL.

87. Describe the rural ceremonies in connection with ploughing, sowing the various crops, reaping and harvesting.

88. Rites intended for the protection of cattle: to ensure sunshine, and favourable weather: to scare noxious animals or insects: to protect special crops: illustrate these from local custom.

89. Are there any rites in which secrecy and silence are essential?

90. Describe the observances at the Holi.

91. Give details of any rites performed when boys or girls attain puberty.

TABLE OF CONTENTS.

CHAPTER I.

Nature Powers. PAGE.

WORSHIP of minor local deities. Sun-worship. Circumambulation round images and other sacred objects. Exposure of women to the Sun after child-birth. The *Swastika*. Moon-worship. Eclipses. Worship of planets and stars. The rainbow. The milky way. Worship of the earth. Thunder and lightning. Earthquakes. Worship of sacred rivers, springs and pools. Water spirits and goblins. Ceremonies at digging of wells. Well water as a cure for disease. Sacred Lakes. Palaces under the water. Sacred mountains. Deities who control the weather. Methods of causing or averting rain and of checking storms. *Vratas* or religious vows practised only by women. Rites in which women are excluded. Rites in which the worshipper must be nude. Superstitions in connection with aerolites and meteors. 1

CHAPTER II.

The Heroic Godlings.

The worship of Hanumān, Bhimsen and Bhishma. Local deities. Installation of deities in new settlements. Deities responsible for crops and cattle. The worship of Bhairow, Ganesh, *Mātrikās* or mothers, the deities of the jungle and the deities who preside over childbirth. 54

CHAPTER III.

Disease Deities.

Deities who can cause or avert diseases such as cholera, small pox, fever, etc. Causes of the outbreak of cholera. Remedies adopted to stop cholera. Causes of the outbreak of small pox. Remedies adopted for the cure of small pox. Causes of fever. Remedies adopted in cases of fever. Cattle diseases. Remedies practised by the village people in connection with them. The methods for the exorcism of disease. Methods of expelling evil spirits from the body. The village sorcerer. Offerings of rags, coins, etc. at sacred trees and wells. The transferring of disease from one person to another. Scapegoats. 74

CHAPTER IV.

The worship of ancestors and saints.

PAGE

Shrāddhas and other ceremonies performed for the propitiation and emancipation of the deceased. Worship of the founders of religious sects, of saints, etc. Ghosts. The length of their life. Rebirth of ancestors in the same family. Miracle-working tombs. Muhammadan saints whose worship has been adopted by Hindus. Rural methods for the cure of barrenness. 89

CHAPTER V.

The worship of the malevolent dead.

Popular notions about dreams. Auspicious and inauspicious dreams. Temporary abandonment of the body by the soul. Character and functions of the *bhut* or disembodied soul. The state of the soul after death. The rebirth of the soul. The souls of persons dying a sudden or violent death. The ways by which ghosts enter and leave the body. Methods of driving away evil spirits from the body. Beliefs regarding sneezing and yawning. *Rākshasa* or the malevolent demon. *Mahārakshasas.* Other malignant spirits. Evil spirits which go about headless. The haunts of evil spirits. Ghosts of women dying an unnatural death. Spirits of persons killed by tigers and other wild beasts. Ghosts of women dying in child-bed or menses. Precautions taken by parents at the birth of children. Beliefs in connection with bats and owls. Spirits which haunt ruins, guard buried treasure and occupy valleys. 102

CHAPTER VI.

The evil eye and the scaring of ghosts.

Effects of the evil eye. Objects liable to be influenced by the evil eye. Precautions taken to evade the influence of the evil eye. Opprobrious names. Change of sex. Protection against evil spirits. Amulets. Charmed circles. Omens. Numbers. Lucky and unlucky days. Rites performed to help the soul to the other world. Cremation and burial. The customs of shaving the hair. Offerings of food to the dead. Manifestation of evil spirits in form. The practice of breaking earthen vessels at death. Rites connected with mourning. Benevolent spirits. Spirits which haunt trees. The guardian spirits of crops and cattle. Spirits invoked to frighten children. 120

CHAPTER VII.

Tree and Serpent worship.

Trees connected with deities and saints. Legends and superstitions connected with them. Marriage of brides and bridegrooms to trees. Snake worship. Shrines of snake deities. Deified snakes. Snakes guarding treasure. The village treatment of snake-bite. The jewel in the head of the snake. Its connection with the rainbow. Weddings of snakes with human beings. Guardian snakes. 136

CHAPTER VIII.

Totemism and Fetishism.

PAGE.

Names derived from animals. Names derived from plants. Clan names derived from trees and animals. Sacred animals. Deities associated with animal worship. Worship of stocks and stones. Survivals of human sacrifice. Disease-curing stones. Respect shown to corn sieves, corn pounders, the broom and the plough. Fire worship. 144

CHAPTER IX.

Animal worship.

Sacred animals and the legends and superstitions connected with them.... ... 150

CHAPTER X.

Witchcraft.

Human and ghost by *Dâkans* or witches. 152

CHAPTER XI.

General.

Rural ceremonies connected with agricultural operations. Rites performed for the protection of cattle. Rites performed for scaring noxious animals and insects. Rites performed for ensuring sunshine and favourable weather. Rites performed for the protection of crops. Rites in which secrecy and silence are observed. The observances at the *Holi* festival. Rites performed when girls attain puberty. ... 153

THE FOLKLORE OF GUJARAT

NATURE POWERS

CHAPTER I

BESIDES the higher-grade deities, whose worship is enjoined and treated of in the Shāstras and Purānas, numerous other minor deities, none of whom however find a place in the Scriptures, are worshipped by the lower classes. The principle underlying the whole fabric of the worship of these minor deities, who for the most part are the spirits of dead ancestors or heroes, has more in it of fear for their power of harming than of love for their divine nature. All untoward occurrences in domestic affairs, all bodily ailments and unusual natural phenomena, inexplicable to the simple mind of the villager, are attributed to the malignant action of these nameless and numerous spirits, hovering over and haunting the habitations of men.[1] The latent dread of receiving injuries from these evil spirits results in the worship by the low-class people of a number of *devas* and *mātās*, as they are called. The poor villager, surrounded on all sides by hosts of hovering spirits, ready to take offence, or even to possess him, on the smallest pretext, requires some tangible protector to save him from such malign influences.[1] He sets up and enshrines the spirit that he believes to have been beneficent to him, and so deserving of worship, and makes vows in its honour, often becoming himself the officiating priest. Each such deity has its own particular *thānak* (*sthāna*) or locality. Thus there is hardly a village which has not a particular deity of its own. But in addition to this deity, others in far off villages are generally held in high esteem.[1]

There are a number of ways in which these lower-class deities can be installed. Their images are made either of wood, stone, or metal.[2] No temples or shrines are erected in their honour.[3] An ordinary way of representing them is by drawing a trident, (*trishūl*, a weapon peculiar to god Shiva) in red lead and oil on an upright slab of stone on a public road, on any dead wall, on the confines of a village, or a mountain side, or a hill top, in an underground cellar, or on the bank of a stream.[4] Some people paint tridents in their own houses. The *trishūl*, or trident, may also be made of wood, in which case its three points are plastered with red-lead and oil and covered with a thin coating of tin.[5] Sometimes carved wooden images in human shape, daubed over with red-lead and oil, are placed in a small wooden chariot or in a recess about a foot square. In some shrines two brooms or whisks of peacock's feathers are placed on either side of the image.[6] A slight difficulty overcome or a disease remedied by a vow in honour of any of these deities offers the occasion for an installation, and in all future emergencies of the same kind similar vows are observed. A *mātā* installed to protect a fortress or a street is called a Gadheri Mātā, and the worshippers of a fortress, or street, mother are known as Pothias.[7] At the time of installation flags are hoisted near the dedicated places. A troop of dancers with jingling anklets recite holy verses, while the *bhuva*, exorcist-priest, performs the ceremonies. Generally installations are frequent during the

[1] Khan Bahadur Fazlullah and Mr. K. D. Desai.
[2] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[3] The Deputy Educational Inspector, Gohelwad.
[4] Mr. N. D. Vora, Schoolmaster, Rajpara.
[5] The Deputy Educational Inspector, Gohelwad.
[6] Mr. M. D. Vyas, Shastri, Bhayavadur.
[7] Mr. K. P. Joshi, Schoolmaster, Limbdi.

Navarātra* holidays when, if no human-shaped image is set up, a *trishūl* at least is drawn in red-lead and oil.[1] Some of these evil deities require, at the time of their installation, the *balidān* (sacrifice or oblation) of a goat or a he-buffalo. Also, when a spirit is to be exorcised, the symbol of the familiar spirit of the exorcist is set up and invoked by him.[1] After the installation, no systematic form of worship is followed in connection with them.[2] Regular forms are prescribed for the *real* gods of the Purānas. But upon these the low-caste people are not authorised to attend.

Still, in practice there are two forms of worship : ordinary or *sāmānya-pūjā* and special or *vishesha-pūjā*.[3] Ordinary worship is performed by bathing the deity—which can be done by sprinkling a few drops of water over it—burning a ghi, or an oil, lamp before it, and by offering a cocoanut and a pice or a half-anna piece. The last is taken away by the *bhuva*, or priest, who returns generally half or three-quarters of the cocoanut as a *prasād* of the god.

There are no particular days prescribed for such worship, but Sundays and Tuesdays would seem to be the most favoured.[4] On such days, offerings are made for the fulfilment of a vow recorded in order to avoid a *bādhā*, or impending evil. In the observance of this vow the devotee abstains from certain things, such as ghi, butter, milk, rice, juvar, betelnut till the period of the vow expires. When a vow is thus discharged, the devotee offers flowers, garlands, incense, food or drink according to the terms of his vow.[4] The *dhūpa*, *i.e.*, burning incense of *gūgal* (balsamodendron) is one of the commonest methods of worship.

The days for special worship are the Navarātra holidays, the second day of the bright half of Āshādh, the ninth month of the Hindu Calendar,[5] Divāsā[6] or the fifteenth day of the dark half of Āshādh, and Kālī-chaudas[7] or the fourteenth day of the dark half of Āshvin, the last month ; besides other extraordinary occasions when a spirit has to be exorcised out of a sick person.

The Navarātra days are said to be the most auspicious days for devī-worship. People believing in the power of the mātās observe fast on these days. Most of them at least fast on the eighth day of the Navarātra known as Mātā-ashtamī, taking only a light meal which consists of roots, as a rule, especially the suran (Amorphophallus campanulatus), and of dates and milk.[8] On the Navarātra days red-lead and oil are applied to the images of the devis, and a number of oblations, such as loaves, cooked rice, *lāpsi*†, *vadān*‡ and *bāklā*§ are offered.[9] The utmost ceremonial cleanliness is observed in the preparation of these viands. The corn is sifted, cleaned, ground or pounded, cooked, treated with frankincense, offered to the gods and lastly partaken of before sunset, and all these operations must be performed on the same day; for the offerings must not see lamp-light.[10] Girls are not allowed to partake of these offerings. All ceremonies should be conducted with much earnestness and reverence ; otherwise the offerings will fail to prove acceptable to the mātās or devis.[10]

On Mātā-ashtamī and Kālī-chaudas devotees sometimes offer rams, goats or buffaloes as victims to the devis or devas in addition to the usual offerings of *lāpsi*, *vadān* and *bāklā*.[10] The night of Kālī-chaudas is believed to be so favourable for the efficacious

*The first nine days of Āshvin, the last month of the Gujarat Hindu Calendar, known otherwise as Mātānā -dāhadā-mātā's days. The influence of the mātās is very strong in these days.

[1] Mr. K. D. Desai.
[2] Mr. M. D. Vayas, Shastri, Bhayavadur.
[3] The Deputy Educational Inspector, Gohelwad.
[4] Mr. K. D. Desai.
[5] Mr. N. D. Vora, Schoolmaster, Rajpara.
[6] Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.
[7] Mr. N. D. Vora, Schoolmaster, Rajpara.
[8] Mr. K. D. Desai.

† *Lapsi* is coarse wheat-flour fried in ghi and sweetened with molasses or sugar.

‡ Vadān-bean flour—generally of gram or peas—is allowed to remain in water with spices until the paste acquires a sufficient degree of consistence, when it is rolled into small biscuit-sized balls and fried in oil.

§ *Bāklā* are small round flat cakes of dry boiled beans.

[9] Mr. N. D. Vora, Schoolmaster, Rajpara.
[10] Mr. N. M. Dave, Schoolmaster, Sānkā.

recitation (*sādhana*) of certain *mantras*, mysterious incantations possessing sway over spirits, that *bhuvas* (exorcists) leave the village and sit up performing certain rites in cemeteries, on burning-ghats, and in other equally suitable places where spirits are supposed to congregate.[1]

On Divāsā, the last day of Āshādh, the ninth month, low-caste people bathe their gods with water and milk, besmear them with red-lead and oil, and make offerings of cocoanuts, *lāpsi*, *bāklā* of *adād* (Phansolens radiatus) or *kansār**. Particular offerings are believed to be favoured by particular deities : for instance, *khichdo* (rice and pulse boiled together) and oil, or *tavo* (flat unleavened loaves) are favoured by the goddess Meldi, boiled rice by Shikotar and *lāpsi* by the goddess Gātrād.[2]

On these holidays, as well as on the second day of the bright half of Āshādh the devotees hoist flags in honour of the spirits, and play on certain musical instruments producing discordant sounds. Meanwhile *bhuvas*, believed to be interpreters of the wills of evil spirits, undergo self-torture, with the firm conviction that the spirits have entered their persons. Sometimes they lash themselves with iron chains or cotton braided scourges.[3] At times a *bhuva* places a pan-full of sweet oil over a fire till it boils. He then fries cakes in it, and takes them out with his unprotected hands, sprinkling the boiling oil over his hair. He further dips thick cotton wicks into the oil, lights them and puts them into his mouth and throws red-hot bullets into his mouth, seemingly without any injury.[4] This process secures the confidence of the *sevakas* or followers, and is very often used by *bhuvas* when exorcising spirits from persons whose confidence the *bhuvas* wish to gain. A bowl-full of water is then passed round the head of the ailing person (or animal) to be charmed, and the contents are swallowed by the exorcist to show that he has swallowed in the water all the ills the flesh of the patient is heir to.[4]

In the cure of certain diseases by exorcising the process known as *utār* is sometimes gone through. An *utār* is a sacrificial offering of the nature of a scapegoat, and consists of a black earthen vessel, open and broad at the top, and containing *lāpsi*, *vadān*, *bāklā*, a yard of *atlas* (dark-red silk fabric), one rupee and four annas in cash, pieces of charcoal, red-lead, *sorro* (or surmo-lead ore used as eye-powder), an iron-nail and three cocoanuts.[4] Very often a trident is drawn in red-lead and oil on the outer sides of the black earthen vessel.[5] The *bhuva* carries the *utār* in his hands with a drawn sword in a procession, to the noise of the jingling of the anklets of his companions, the beating of drums and the rattling of cymbals. After placing the *utār* in the cemetery the procession returns with tumultuous shouts of joy and much jingling of anklets.[6]

Sometimes *bhuvas* are summoned for two or three nights preceding the day of the *utār* ceremony, and a ceremony known as *Dānklān-beswān* or the installation of the *dānklā*[7] is performed. (A *dānklā*† is a special spirit instrument in the shape of a small kettle-drum producing, when beaten by a stick, a most discordant, and, by long association, a melancholy, gruesome and ghastly sound—K. B. Fazlullah).

Many sects have special deities of their own, attended upon by a *bhuva* of the same order.[8] The *bhuva* holds a high position in the society of his caste-fellows. He believes himself to be possessed by the devi or mātā whose attendant he is, and declares,

[1] Mr. N. M. Dave, Schoolmaster, Sanka.

* Kansār is coarse wheat-flour cooked in three times as much water, sweetened with molasses or sugar, and taken with ghi.—B. L. Dave, Schoolmaster, Kotda-Sangani.

[2] The Deputy Educational Inspector, Gohelwad.

[3] Mr. G. K. Dave, Schoolmaster, Sultanpore.

[4] Mr. N. D. Vora, Schoolmaster, Rajpara.

[5] Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

[6] Mr. N. D. Vora, Schoolmaster, Rajpara.

[7] Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.

† A *dānklā* is otherwise known by the name of *dūg-dudioon*.

[8] Mr. Jagannath Hirji, Schoolmaster, Chok.

while possessed by her, the will of the mātā, replying for her to such questions as may be put to him.[1] The devis are supposed to appear in specially favoured *bhuvas* and to endow them with prophetic powers.[2]

The following is a list of some of the inferior local deities of Gujarat and Kathiawar :—

(1) Suro-pūro.—This is generally the spirit of some brave ancestor who died a heroic death, and is worshipped by his descendants as a family-god at his birthplace as well as at the scene of his death, where a pillar (pālio) is erected to his memory.[3]

(2) Vachhro, otherwise known by the name of Dādā (sire).—This is said to have been a Rajput, killed in rescuing the cow-herds of some Chārans, who invoked his aid, from a party of free-booters.[4] He is considered to be the family-god of the Ahirs of Solanki descent, and is the sole village-deity in Okha and Baradi Districts.[5] Other places dedicated to this god are Padānā, Aniālā, Taluka Mengani,[6] Khajurdi, Khirasarā and Anida.[7] He is represented by a stone horse, and Chārans perform priestly duties in front of him.[8] Submission to, and vows in honour of, this god, are believed to cure rabid-dog-bites.[9]

(3) Sarmālio commands worship in Gondal, Khokhāri and many other places. Newly-married couples of many castes loosen the knots tied in their marriage-scarves as a mark of respect for him.* Persons bitten by a snake wear round their necks a piece of thread dedicated to this god.[9]

(4) Shītalā is a goddess known for the cure of small-pox.—Persons attacked by this disease observe vows in her honour. Kālāvad and Syādlā are places dedicated to her.[9]

(5) Ganāgor.—Virgins who are anxious to secure suitable husbands and comfortable establishments worship this goddess and observe vows in her honour.[9]

(6) Todāliā—She has neither an idol nor a temple set up in her honour, but is represented by a heap of stones lying on the village boundary—Pādal or Jāmpā. All marriage processions, before entering the village (Sānkā) or passing by the heap, pay homage to this deity and offer a cocoanut, failure to do which is believed to arouse her wrath. She does not command daily adoration, but on occasions the attendant, who is a Chumvāliā Koli, and who appropriates all the presents to this deity, burns frankincense of *gugal* (balsamodendron) and lights a lamp before her.[10]

(7) Buttāya also is represented by a heap of stones on a hillock in the vicinity of Sānkā. Her worshipper is a Talabdia Koli. A long season of drought leads to her propitiation by feasting Brāhmans, for which purpose four pounds of corn are taken in her name from each threshing floor in the village.[10]

(8) Surdhan.—This seems to have been some brave Kshatriya warrior who died on a battlefield. A temple is erected to his memory, containing an image of Shiva. The attending priest is an Atit.[10]

(9) Ghogho.—This is a cobra-god worshipped in the village of Bikhijada having a Bajana (tumbler) for his attending priest.[10]

(10) Pir.—This is a Musalman saint, in whose honour no tomb is erected, the special site alone being worshipped by a devotee.[10]

(11) Rancki is represented by a heap of stones, and is attended upon by *chamārs* (tanners). Her favourite resort is near the Dhedvādā (*i.e.*, a quarter inhabited by sweepers). A childless Girasia is said to

[1] Mr. Jethabhai Mangaldas, Schoolmaster, Gondal.
[2] Mr. Nandlal Kalidas, Schoolmaster, Chhatrāsā.
[3] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[4] Mr. H. R. Pandya, Schoolmaster, Khirasarā.
[5] Mr. L. G. Travadi, Schoolmaster, Upleta.
[6] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[7] Mr. H. R. Pandya, Schoolmaster, Khirasarā.
[8] Mr. L. G. Travadi, Schoolmaster, Upleta.
[9] Mr. D. K. Pandya, Schoolmaster, Dhhank.

* Two pieces of cloth, a shouldercloth and a scarf are cast over the bridegroom and the bride, and they are tied together by a knot. It is the unloosening of this tie which is here referred to.—Mr. K. D. Desai.

[10] Mr. N. M. Dave, Schoolmaster, Sānkā.

have observed a vow in her honour for a son, and a son being born to him, he dedicated certain lands to her ; but they are no longer in the possession of the attendants.[1]

(12) Hanuman.—On a mound of earth there is an old worn-out image of this god. People sometimes light a lamp there, offer cocoanuts and plaster the image with red-lead and oil. A *sādhu* of the Māragi sect, a Koli by birth, acts as *pujari*.[1]

(13) Shaktā (or shakti).—This is a Girasia goddess attended upon by a Chumvāliā Koli. On the Navarātra days, as well as on the following day, Girasias worship this goddess, and if necessary observe vows in her name.[1]

(14) Harsidh.—Gāndhavi in Bardā and Ujjain are the places dedicated to this goddess. There is a tradition connected with her that her image stood in a place of worship facing the sea on Mount Koyalo in Gandhavi. She was believed to sink or swallow all the vessels that sailed by. A Bania named Jagadusā, knowing this, propitiated her by the performance of religious austerities. On being asked what boon he wanted from her, he requested her to descend from her mountain-seat. She agreed on the Bania promising to offer a living victim for every footstep she took in descending. Thus he sacrificed one victim after another until the number of victims he had brought was exhausted. He then first offered his four or five children, then his wife and lastly himself. In reward for his self-devotion the goddess faced towards Miani and no mishaps are believed to take place in the village.[2]

(15) Hinglaj.—This goddess has a place of worship a hundred and fifty miles from Karachi in Sind, to which her devotees and believers make pilgrimage.[2]

In the village of Jāsdān, in Kathiawar, there is an ancient shrine of Kālu-Pīr in whose memory there are two sepulchres covered with costly fabrics, and a large flag floats over the building. Both Hindus and Musalmans believe* in this saint, and offer cocoanuts, sweetmeats and money to his soul. A part of the offering being passed through the smoke of frankincense, burning in a brazier near the saint's grave in the shrine, the rest is returned to the offerer. Every morning and evening a big kettle-drum is beaten in the Pīr's honour.[3]

Other minor deities are Shikotār, believed by sailors to be able to protect them from the dangers of the deep;[4] Charmathvati, the goddess of the Rabarīs ;[5] Macho, the god of the shepherds ;[5] Meldi, in whom Vaghries (bird-catchers) believe ;[6] Pithād, the favourite god of Dheds ;[7] Dhavdi, who is worshipped by a *hajām* (barber);[8] Khodiar ;[9] Géla,[9] Dādamo,[9] Kshetrapāl,[9] Chāvad,[10] Mongal,[10] Avad,[10] Pālan,[10] Vir

[1] Mr. N. M. Dave, Schoolmaster, Sānkā.

[2] Mr. D. K. Pandya, Schoolmaster, Dhhank.

* The tendency to fraternise as much in belief as in nationality is a notable feature of Indian life. The saying goes :—Hindu Musalmān ék Rām bijó Rehmān. The Hindu and Musalman are not far apart, one is the follower of Rām, the other of Rehmān (the most compassionate—a Kuranic name of Allah). Again says another proverb : The Hindu and Musalmān are as closely connected as the breast and the skirt of a garment (Hindu né Musalmān moli dāman jo vehevār). The Hindu pays homage to the Pīr, the Muslim repays the compliment by holding some of his Hindu brother's lower class deities, such as Vaital and Kāli and Ambā, in awe. The Hindu worships and breaks cocoanuts before the Moharram *taazias*—the Musalman responds by showing a sneaking sort of a regard for the Holi, whom he believes to have been a daughter of the patriarch Abraham. This reciprocal good fellowship in time of political agitation, like those of the Indian Mutiny, results in the " chapati ", or unleavened bread loaf, being considered a symbol to be honoured both by Muslim and Hindu ; and in more recent times, as during the plague troubles in Allahabad and Cawnpore, shows itself in the Muslim garlanding the Hindu on a holiday, and the Hindus setting up sherbat-stalls for Musalmans on an Id day.—Khan Bahadur Fazlullah.

[3] Mr. J. N. Patel, Schoolmaster, Jasdan.

[4] Mr. Jaggannath Hirji, Schoolmaster, Chok.

[5] Mr. Nandlal Kalidas, Schoolmaster, Chhatrāsā.

[6] Mr. O. A. Mehta, Schoolmaster, Lakhapadar.

[7] Mr. N. J. Bhatt, Moti Marad.

[8] Mr. J. D. Khandhar, Sayala.

[9] Mr. N. M. Dave, Sanka.

[10] Mr. N. D. Vora, Rajpara.

Vaital,[1] Jālio,[1] Gadio,[1] Paino,[1] Parolio,[1] Sevalio,[1] Andhario,[1] Fulio[1] Bheravo',[1] Ragantio,[1] Chod,[2] Gātrad,[2] Mammai and Verai.[3] There are frequent additions to the number, as any new disease or unusual and untoward incident may bring a new spirit into existence. The installation of such deities is not a costly concern,[4] and thus there is no serious check on their recognition.

The sun, the beneficent night-dispelling, light-bestowing great luminary, is believed to be the visible manifestation of the Almighty God,[5] and inspires the human mind with a feeling of grateful reverence which finds expression in titles like *Savitā*, Life-Producer, the nourisher and generator of all life and activity[6].

He is the chief rain-sender[7]; there is a couplet used in Gujarat illustrative of this belief. It runs:—"Oblations are cast into the Fire : the smoke carries the prayers to the sun; the Divine Luminary, propitiated, responds in sending down gentle showers." "The sacred smoke, rising from the sacrificial offerings, ascends through the ethereal regions to the Sun. He transforms it into the rain-giving clouds, the rains produce food, and food produces the powers of generation and multiplication and plenty. Thus, the sun, as the propagator of animal life, is believed to be the highest deity.[7]"

It is pretty generally believed that vows in honour of the sun are highly efficacious in curing eye-diseases and strengthening the eyesight. Mr. Damodar Karsonji Pandya quotes from the Bhagvadgītā the saying of Krishna:

प्रभास्मि शशिसूर्ययोः

"I am the very light of the sun and the moon.*" Being the embodiment or the fountain of light, the sun imparts his lustre either to the bodies or to the eyes of his devotees. It is said that a Rajput woman of Gomātā in Gondal and a Brahman of Rajkot were cured of white leprosy by vows in honour of the sun.[8] Similar vows are made to this day for the cure of the same disease. Persons in Kathiawar suffering from ophthalmic disorders, venereal affections, leucoderma and white leprosy are known to observe vows in honour of the sun.[9]

The Parmār Rajputs believe in the efficacy of vows in honour of the sun deity of Māndavrāj, in curing hydrophobia.[10]

Women believe that a vow or a *vrat* made to the sun is the sure means of attaining their desires. Chiefly their vows are made with the object of securing a son. On the fulfilment of this desire, in gratitude to the Great Luminary, the child is often called after him, and given such a name as Suraj-Rām, Bhānu-Shankar, Ravi-Shankar, Adit-Rām.[11]

Many cradles are received as presents at the temple of Māndavrāj, indicating that the barren women who had made vows to the deity have been satisfied in their desire for a son, the vows being fulfilled by the present of such toy-cradles to the sun. In the case of rich donors, these cradles are made of precious metal.[12]

At Mandvara, in the Muli District of Kathiawar, the Parmār Rajputs, as well as the Kāthis, bow to the image of the sun, on their marriage-day, in company with their newly-married brides.[12] After the birth of

[1] Mr. N. D. Vora, Rajpara.
[2] The Deputy Educational Inspector, Gohelwad.
[3] Mr. G. K. Dave, Sultanpore.
[4] Mr. K. D. Desai.
[5] Mr. D. K. Pandya, Dhhank.
[6] Mr. K. D. Desai.
[7] Mr. M. D. Vyas, Schoolmaster, Bhayavadur.

* Cf. Alláho núr-us-samáwátiwal ard, mathalo nurihi-ka miskatin bihá nusbáh—Koran.
Allah ! He is the light of the Heavens and the Earth. The likeness of His Light being similar to a lamp in a glass.—Fazlullah Latfullah.

[8] Mr. Jethabai Mangaldas, Schoolmaster, Gondal ; and Damodar Karsonji, Schoolmaster, Dhhank.
[9] Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.
[10] Mr. N. M. Dave, Sanka.
[11] Mr. N. D. Vora, Rajpara.
[12] Mr. N. M. Dave, Sanka.

a son to a Rajputani, the hair on the boy's head is shaved for the first time in the presence of the Māndavrāj deity,* and a suit of rich clothes is presented to the image by the maternal uncle of the child.[1]

The sun is सर्वसाक्षी the observer of all things and nothing can escape his notice.[2] His eye is believed to possess the lustre of the three Vedic lores, *viz.*, Rigveda, Yajurveda and Sāmaveda, and is therefore known by the name of वेदत्रयी. The attestation of a document in his name as Sūrya-Nārāyana-Sākshi is believed to be ample security for the sincerity and good faith of the parties.[3] Oaths in the name of the sun are considered so binding that persons swearing in his name are held to be pledged to the strictest truth.[4]

Virgin girls observe a *vrat*, or vow, called the '*tili-vrat*' in the sun's honour, for attaining अखंड सौभाग्य—eternal exemption from widowhood. In making this *vrat*, or vow, the votary, having bathed and worshipped the sun, sprinkles wet red-lac drops before him.[5]

According to Forbes's Rāsmālā, the sun revealed to the Kāthis the plan of regaining their lost kingdom, and thus commanded their devout worship and reverence. The temple named Suraj-deval, near Thān, was set up by the Kāthis in recognition of this favour. In it both the visible resplendent disc of the sun and his image are adored.[6]

People whose horoscopes declare them to have been born under the *Sūrya-dashā*, or solar influence, have from time to time to observe vows prescribed by Hindu astrology.[7]

Cultivators are said to observe vows in honour of the sun for the safety of their cattle.[8]

The following are some of the standard books on sun-worship:—

(1) Aditya-hridaya—literally, the Heart of the Sun. It treats of the glory of the sun and the mode of worshipping him.

(2) Brihadāranyakopanishad and Mandula-Brahmans—portions of Yajur-veda recited by Vedic Brahmans with a view to tender symbolic as well as mental prayers to the sun.

(3) Bibhrād—the fourth chapter of the Rudri.

(4) A passage in Brāhman—a portion of the Vedas, beginning with the words स्वयंभूरसि Thou art self-existent—is entirely devoted to Sun-worship.[9]

(5) Sūrya-Purāna—A treatise relating a number of stories in glorification of the sun.

(6) Sūrya-kavacha.[10]

(7) Sūrya-gīta.

(8) Sūrya-Sahasranama—a list of one thousand names of Sūrya.[11]

It is customary among Hindus to cleanse their teeth every morning with a wooden stick, known as *dātan*† and then to offer salutations to the sun in the form of a verse which means: "Oh God, the *dātans* are torn asunder and the sins disappear. Oh the penetrator of the innermost parts, forgive us our sins. Do good unto the benevolent and unto our neighbours." This prayer is common in the mouths of the vulgar laity.[12]

Better educated people recite a shloka, which runs: "Bow unto Savitri, the sun, the observer of this world and its quarters, the eye of the universe, the inspirer of all energy, the holder of a three-fold person-

* A similar custom is observed in Gujarat. Unfortunate parents, who have lost many children, vow to grow the hair of their little children, if such are preserved to them, observing all the time a votive abstinence from a particular dish or betelnut or the like. When the children are 3 or 5 or 7 years old, the vow is fulfilled by taking them to a sacred place, like the temple of Ranchhodji at Dakor, to have their hair cut for the first time. This vow is known as bābari in Southern Gujarat.—K. D. Desai.

[1] Mr. N. M. Dave, Sanka. [2] Mr. Jethabhai Mangaldas, Gondal. [3] Mr. K. D. Desai.
[4] Mr. N. M. Dave, Sanka. [5] The Deputy Educational Inspector, Gohelwad.
[6] Mr. M. M. Rana, Barton Female Training College, Rajkot.
[7] Mr. G. K. Dave, Schoolmaster, Sultanpore.
[8] Mrs. Raju Ramjee Kanjee, 2nd Assistant, Girls' School, Gondal.
[9] Mr. D. K. Pandya, Dhhank. [10] Mr. M. M. Rana, Rajkot.
[11] Mr. Girijashankar Karmeashankar, Schoolmaster, Songadh.
† The Hindus use the tender sprigs of the Nim or Babul trees for tooth-brushes. After they have done duty as brushes they are cloven into two and the tenderest part is used as a tongue-scraper.—Khan Bahadur Fazlullah. [12] Mr. N. M. Dave, Sanka.

ality (being an embodiment of the forms of the three gods of the Hindu Trinity, Brahma, Vishnu and Maheshvar)—the embodiment of the three Vedas, the giver of happiness and the abode of God.[1]

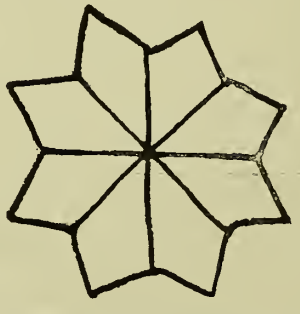
After his toilet a high-caste Hindu should take a bath and offer morning prayers and *arghyas* to the sun.[2] The *Trikāla-Sandhyā* is enjoined by the Shāstras on every Brahman, *i.e.*, every Brahman should perform the *Sandhyā* thrice during the day: in the morning, at mid-day and in the evening. The *Sandhyā* is the prayer a Brahman offers, sitting in divine meditation, when he offers three *arghyas* to the sun and recites the Gāyatrī mantra 108 times.[3]

The *arghya* is an offering of water in a spoon half filled with barley seeds, sesamum seeds, sandal ointment, rice, and white flowers. In offering the *arghya* the right foot is folded below the left, the spoon is lifted to the forehead and is emptied towards the sun after reciting the Gāyatrī mantra.[4] If water is not available for offering the *arghyas*, sand may serve the purpose. But the sun must not be deprived of his *arghyas*.[5]

The Gāyatrī is the most sacred mantra in honour of the sun, containing, as it does, the highest laudations of him.[5] A Brahman ought to recite this mantra 324 times every day. Otherwise he incurs a sin as great as the slaughter of a cow.[6] Accordingly a Rudrākshmālā, or a rosary of 108 Rudrāksh beads, is used in connecting the number of Gāyatrīs recited.[7] It is exclusively the right of the twice-born to recite the Gāyatrī. None else is authorised to recite or even to hear a word of it. Neither females nor Shūdras ought to catch an echo of even a single syllable of the Gāyatrī mantra[8].

A ceremony, called Sūryopasthān, in which a man has to stand facing the sun with his hands stretched upwards at an angle towards the sun, is performed as a part of the *sandhyā*.[9]

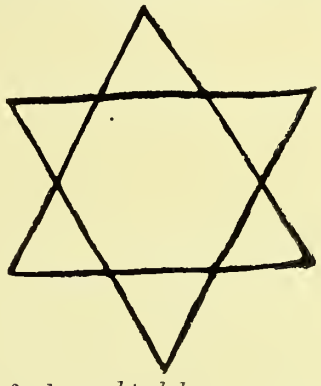
Of the days of the week, Ravivar, or Sunday is the most suitable for Sun worship[10]. Persons wishing to secure wealth, good-health and a happy progeny, especially people suffering from disorders caused by heat and from diseases of the eyes, barren women, and men anxious for victory on the battlefield, weekly observe vows in honour of the sun, and the day on which the vow is to be kept is Sunday.[11] It is left to the devotee to fix the number of Sundays on which he will observe the *vrat*, and he may choose to observe all the Sundays of the year.[12] On such days the devotees undergo ceremonial purifications by means of baths and the putting on of clean garments, occupy a reserved clean seat, light a ghi-lamp and recite the Aditya-hridaya-pātha, which is the prescribed mantra for Sun worship.[13] Then follows the Nyāsa, (न्यास) in the recitation of which the devotee has to make certain gestures (or to perform physical ceremonials). First the tips of all the four fingers are made to touch the thumb as is done in counting. Then the tips of the fingers are made to touch the palm of the other hand. Then one hand is laid over the other. Then the fingers are made to touch the heart, the head, the eyes, and the hair in regular order. The right hand is then put round the head and made to smite the left.[13] An *ashtadala* or eight-cornered figure is drawn in *gulal*,



[1] Mr. N. M. Dave, Sanka.
[2] The Deputy Educational Inspector, Gohelwad.
[3] Mr. K. D. Desai.
[4] Mr. Jethalal Anūpram, Schoolmaster, Aman.
[5] The Deputy Educational Inspector, Gohelwad.
[6] Mr. K. D. Desai.
[7] Mr. N. D. Vora, Rajpara.
[8] Mr. K. D. Desai.
[9] Mr. M. D. Vyas, Shastri, Bhayavadur.
[10] Mr. K. P. Joshi, Limbdi, and L. D. Mehta, Mota Devalia.
[11] Mr. N. D. Vora, Rajpara, and Mr. B. K. Dave, Kotda-Sangani.
[12] Mr. B. K. Dave, Kotda-Sangani.
[13] Mr. Nandlal Kalidas, Schoolmaster, Chhatrāsā

(red powder) and frankincense, red ointment and red flowers are offered to the sun.[1] Durvā grass is also commonly used in the process of Sun-worship.[2]

Sometimes a hexangular figure is drawn



instead of the *ashtadal*, a copper disc is placed over it and the sun is worshipped by Panchopachar or the five-fold ceremonials.[3] Of all ceremonials a namaskār is especially dear to the sun.[4] It is said :—

नमस्कारप्रियो भानुर्जलधाराप्रियः शिवः ।
परोपकारप्रियो विष्णुर्ब्राम्हणो भोजनप्रियः ॥

A namaskār or bow is dear to the sun ; a stream of water (pouring water in a small stream over Shiva's idol) is dear to Shiva : benevolence to Vishnu and a good dinner to a Brahman.[4]

In observing vows in the sun's honour on Sundays, the following special foods are prescribed in particular months :[5]—

(1) In Kārtika, the first month, the devotee is to take only three leaves of the Tulsi or the holy basil plant.

(2) In Mārgashīrsha, the devotee may only lick a few pieces of candied sugar.

(3) In Pausha, the devotee may chew three stalks of green darbha grass.

(4) In Māgha, a few seeds of sesamum and sugar mixed together may be swallowed.

(5) In Phālguna, a consecrated draught of curds and sugar may be drunk.

(6) In Chaitra, people should break their fasts with a little ghi and molasses.

(7) In Vaishākha, the only satisfaction allowed to those observing the *vrat* is to lick their own palms three times.

(8) In Jyeshtha, the fast is observed simply on three *anjalis* or palmfuls of pure water.

(9) In Ashādha, three chillies may be eaten.

(10) In Shrāvana, only cow-urine and molasses are tasted.

(11) In Bhādrapada, cow-dung and sugar are partaken of.

(12) In Āshvina, the application of chandan (sandal wood) either in the form of an ointment or of powder.

Only a few very pious and enthusiastic devotees observe all Sundays in the above manner. In average cases, the devotee allows himself rice, ghi, sugar, milk, *i. e.*, white food, the restriction being only as to colour.[5]

People observing vows in honour of the sun take food only once during the day, and that too in *bājas* or dishes made of *khākhara* (or palāsh) leaves. This is considered one of the conditions of worship, there being some mysterious relation between Sūrya and the *khākhara*.[6]

If the Pushya Nakshatra happens to fall on a Sunday, the worship of the sun on that day is believed to be most efficacious in fulfilling the desires of the devotees.[7]

Of the days of the month, the seventh day of both the bright and the dark halves of each month[8] and the Amāvāsyā day, *i. e.*, the last day of a Hindu calendar month,[9] are set apart for Sun-worship. The ceremonies of the worship are the same as those on Sundays. In fact, in almost all the observances in connection with the sun the same ceremonials are to be gone through. Very often a Brahman recites the pātha direct-

[1] Mr. K. P. Joshi, Schoolmaster, Limbdi.
[2] Mr. G. K. Bhatt, Songadh.
[3] Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.
[4] Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.
[5] Mr. Nandlal Kalidas, Schoolmaster, Chhatrasi.
[6] The Deputy Educational Inspector, Gohelwad.
[7] Mr. D. K. Shah, Charadavah.
[8] Mr. K. P. Joshi, Limbdi.
[9] Mr. N. D. Vora, Rajpara.

ing his hosts or hostesses to perform certain ceremonial gestures. On the last of the number of days which the devotee has decided to observe, the *vrat* is celebrated and Brahmans are feasted. This celebration of the *vrat* is known as *vratujavavun*.[1]

The special occasions for Sun-worship are the Sankrānti days and the solar eclipses.

In each year there are twelve Sankrānti days on which the sun moves from one sign of the zodiac to another. Sun-worship is performed on all these Sankrāntis, but Makara-Sankrānti, which falls on the 12th or 13th of January, is considered the most important.[2] The Uttarāyana-parvan falls on this day, *i. e.*, the sun now crosses to his northern course from his southern, and the time of that Parvan is considered so holy that a person dying then directly attains salvation.[3] On this day, many Hindus go on a pilgrimage to holy places, offer prayers and sacrifices to the sun, and give alms to Brahmans in the shape of sesamum seeds, gold, garments and cows.[4] Much secret, as well as open, charity is dispensed,[5] grass and cotton-seeds are given to cows, and *lāpsi** and loaves to dogs.[5] Sweet balls of sesamum seeds and molasses are eaten as a *prasād* and given to Brahmans, and dainties such as *lāpsi* are partaken of by Hindu households, in company with a Brahman or two, who are given dakshinā after the meals.[6]

On solar eclipse days, most of the Hindu sects bathe and offer prayers to God. During the eclipse the sun is believed to be combating with the demon Rāhu, prayers being offered for the sun's success. When the sun has freed himself from the grasp of the demon and sheds his full lustre on the earth, the people take ceremonial baths, offer prayers to God with a concentrated mind, and well-to-do people give in alms as much as they can afford of all kinds of grain.[7]

The Chāturmās-vrat, very common in Kathiawar, is a favourite one with Hindus. The devotee, in performing this *vrat*, abstains from food on those days during the monsoons on which, owing to cloudy weather, the sun is not visible. Even if the sun is concealed by the clouds for days together, the devout votary keeps fasting till he sees the deity again.[8]

Barren women, women whose children die, and especially those who lose their male children, women whose husbands suffer from diseases caused by heat, lepers, and persons suffering from ophthalmic ailments observe the vow of the sun in the following manner.[9] The vows are kept on Sundays and Amāvāsyā days, and the number of such days is determined by the devotee in accordance with the behests of a learned Brahman. The woman observes a fast on such days, bathes herself at noon when the sun reaches the zenith, and dresses herself in clean garments. Facing the sun, she dips twelve red karan flowers in red or white sandal ointment and recites the twelve names of Sūrya as she presents one flower after another to the sun with a bow. † On each day of the *vrat*, she takes food only once, in the shape of *lāpsi*, in *bajas* of khākharā or palāsh leaves ; white food in the form of rice, or rice cooked in milk is sometimes allowed. She keeps a ghi-lamp burning day and night, offers frankincense, and sleeps at night on a bed made on the floor.[10]

People who are declared by the Brahmans to be under the evil influence (dashā) of Sūrya, observe vows in the sun's honour and go through the prescribed rites on Sundays. Such persons take special kinds of food and engage the services of priests to recite

[1] Mr. K. D. Desai. [2] Mr. G. K. Bhatt, Schoolmaster, Songadh. [3] Mr. N. J. Bhatt, Moti-Murad.
[4] Mr. Ranchhodji Becher Pandya, Shastri, Jelpur, Sanskrit Pāthashālā. [5] Mr. M. M. Rana, Rajkot.
* Wheat flour fried in ghi with molasses. [6] Mr. K. D. Desai. [7] Mr. M. M. Rana, Rajkot.
[8] Mr. K. D. Desai. [9] Mr. N. D. Vora, Schoolmaster, Rajpara.
† The names are: 1 Āditya, 2 Divākar, 3 Bhāskar, 4 Prabhākar, 5 Sahasrānshu, 6 Trilochan, 7 Haritāshva, 8 Vibhāvasu. 9 Divākrit, 10 Divādarshātmaka, 11 Trimūrti, 12 Sūrya.
[10] Mr. N. D. Vora, Rajpara.

holy texts in honour of the sun. If all goes well on Sunday, Brahmans, Sādhus and other pious persons are entertained at a feast. This feast is known as *vrat-ujavavun*. Some persons have the sun's image (an ashtadal) engraved on a copper or a golden plate for daily or weekly worship.[1]

On the twelfth day after the delivery of a child, the sun is worshipped and the *homa* sacrifice is performed.[2]

If at a wedding the sun happens to be in an unfavourable position according to the bridegroom's horoscope, an image of the sun is drawn on gold-leaf and given away in charity. Charity in any other form is also common on such an occasion.[2]

A Nāgar bride performs sun-worship for the seven days preceding her wedding.[3]

In Hindu funeral ceremonies three *arghyas* are offered to the sun, and the following mantra is chanted[4] :—

आदित्यो भास्करो भानू रविः सूर्यो दिवाकरः ।
षण्नाम स्मरेन्नित्यं महापातकनाशनम् ॥

It means—one should ever recite the six names of the Sun, Aditya, Bhāskar, Bhānu, Ravi, Surya, Divākar, which destroy sin.

The sun is also worshipped on the thirteenth day after the death of a person, when *arghyas* are offered, and two earthen pots, containing a handful of raw *khichedi*—rice and pulse—and covered with yellow pieces of cotton are placed outside the house. This ceremony is called *gadāso bharvo*.[4]

Rajahs of the solar race always worship the rising sun. They also keep a golden image of the sun in their palaces, and engage learned Brahmans to recite verses in his honour. On Sundays they take only one meal and that of simple rice (for white food is most acceptable to the sun).[5]

Circumambulations round images and other holy objects are considered meritorious and to cause the destruction of sin.[6] The subject has been dwelt on at length in the Dharma-sindhu-grantha, Vratarāja, and Shodashopachāra among the Dharma-Shāstras of the Hindus.[7]

The object round which turns are taken is either the image of a god, such as of Ganpati, Mahādev or Vishnu[8] or the portrait of a *guru*, or his footmarks engraved or impressed upon some substance, or the *agni-kunda* (the fire-pit),[9] or the holy cow[10], or some sacred tree or plant, such as the Vad (banyan tree), the Pipal (ficus religiosa),[11] the Shami (prosopis spicegera), the Amba (mango tree), the Asopalava tree (Polyalthea longi folia),[12] or the Tulsi (sweet basil) plant.

It is said to have been a custom of the Brahmans in ancient times to complete their daily rites before sunrise every morning, and then to take turns round temples and holy objects. The practice is much less common now than formerly.[13] Still, visitors to a temple or an idol, usually are careful to go round it a few times at least (generally five or seven). The usual procedure at such a time is to strike gongs or ring bells after the turns, to cast a glance at the *shikhar* or the pinnacle of the temple, and then to return.[14]

Women observing the *chāturmās-vrat*, or the monsoon vow, lasting from the eleventh day of the bright half of Ashādh (the ninth month) to the eleventh day of the bright half of Kārtik (the first month) first worship the object, round which they wish to take turns, with *panchāmrit* (a mixture of milk, curds, sugar, ghi and honey). The number of turns may be either 5, 7, 21 or 108. At each turn they keep entwining a fine cotton thread and place a *pendā** or a *bantāsā*† or a betel-leaf or an almond, a cocoanut, a fig or some

[1] Mr. G. K. Dave, Sultanpur.
[2] Mr. H. M. Bhatt, Schoolmaster, Ganod.
[3] Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.
[4] Mr. H. M. Bhatt, Schoolmaster, Ganod.
[5] Mr. Chhaganlal Motiram, Wala Taluka.
[6] Mr. R. B. Pandya, Jetpur Sanskrit School.
[7] Mrs. Raju Ramjee Kanjee, Girls' School, Ganod.
[8] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[9] Mr. R. B. Pandya, Jetpur Sanskrit School.
[10] Mr. J. D. Khandhar, Sayala.
[11] Mr. D. K. Pandya, Dhhank.
[12] Mr. N. D. Vora, Rajpara.
[13] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[14] Mr. N. D. Vora, Schoolmaster, Rajpara.

* Milk and sugar ball.
†A sugar cake.

other fruit before the image or the object walked round. These offerings are claimed by the priest who superintends the ceremony.[1] When a sacred tree is circumambulated, water is poured out at the foot of the tree at each turn.[2]

During the month of Shrāvan (the tenth month) and during the Purushottama (or the intercalatory) month, men and women observe a number of vows, in respect of which, every morning and evening, they take turns round holy images and objects.[3]

People observing the *chāturmās-vrat* (or monsoon vow), called Tulsi-vivāha (marriage of Tulsi), worship that plant and take turns round it on every eleventh day of both the bright and the dark halves of each of the monsoon months.[3] The *gautrat-vrat* (gau = cow) necessitates perambulations round a cow, and the *Vat-Sāvitri-vrat* round the Vad or banyan tree. The banyan tree is also circumambulated on the Kapilashashthi day (the sixth day of the bright half of Mārgashīrsha, the second month) and on the Amāvāsyā or the last day of Bhādrapada (the eleventh month).[4]

Women who are anxious to prolong the lives of their husbands take turns round the Tulsi plant or the banyan tree. At each turn they wind a fine cotton thread. At the end of the last turn, they throw red lac and rice over the tree and place a betelnut and a pice or a half-anna piece before it.[5]

The *Shāstras* authorise four *pradakshinās* (or perambulations) for Vishnu, three for the goddesses, and a half (or one and a half)[6] for Shiva.[7] But the usual number of *pradakshinās* is either 5, 7, 21 or 108. In taking turns round the image of Vishnu, one must take care to keep one's right side towards the image, while in the case of Shiva, one must not cross the *jalādhari** or the small passage for conducting water poured over the Shiva-linga.[7]

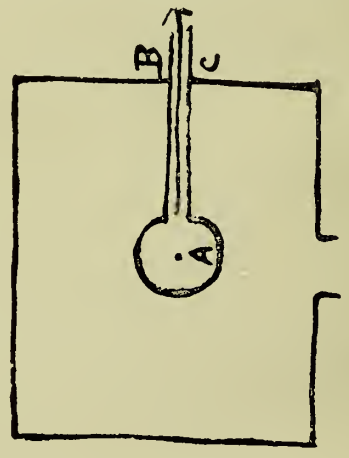
Sometimes in *pradakshinās* the votary repeats the name of the deity round which the turns are taken while the priest recites the names of the gods in Shlokas.[8] Sometimes the following verse is repeated.[9]

पापोऽहं पापकर्माऽहं पापात्मा पापसंभवः ।
त्राहि मां पुण्डरीकाक्ष सर्वपापहरो भव ॥
यानि कानि च पापानि जन्मांतरकृतानि च ।
तानि तानि विनश्यन्तु प्रदक्षिणपदेपदे ॥

'I am sinful, the doer of sin, a sinful soul and am born of sin. O lotus-eyed One! protect me and take away all sins from me. Whatever sins I may have committed now as well as in my former births, may every one of them perish at each footstep of my *pradakshinā*.'

The recitation and the turns are supposed to free the soul from the *pherā* of *lakh-choryasi*†. Alms are given many times to the poor after *pradakshinās*.[10]

The reason why *pradakshinās* are taken during the day is that they have to be taken in the presence of the sun, the great everlasting witness of all human actions.[11]



[1] Mr. N. D. Vora, Schoolmaster, Rajpara.
[2] The Deputy Educational Inspector, Gohelwad.
[3] Mr. D. K. Pandya, Dhhank.
[4] Mr. P. L. Mehta, Schoolmaster, Luvaria.
[5] Mr. Jeram Vasaram, Schoolmaster, Jodia.
[6] Mr. M. H. Raval, Ganod.
[7] Mr. H. M. Bhatt, Ganod.

* See figure above. *A* shows Shiva's image: the arrow-head, the jalādhari which a person is not to cross. He is to return from the point *B* in his first round and from the point *C* in his half turn. Thus *B C* remains uncrossed. The circle round *A* shows the Khāl, place wherein god Shiva is installed.—K. D. Desai.

[8] Mr. G. K. Dave, Sultanpore.
[9] The Deputy Educational Inspector, Gohelwad.

† Hindus believe that a soul has to go through a lakh and eighty-four thousand transmigrations before it attains final emancipation. The cycle of 1,84,000 births is called the *phera* of *lakh—choryasi*,—K. D. Desai.

[10] Mr. N. M. Dave, Sānkā.
[11] Mr. D. K. Pandya, Schoolmaster, Dhhank.

As all seeds and vegetation receive their nourishment from solar and lunar rays, the latter are believed in the same way to help embryonic development.[1]

The heat of the sun causes the trees and plants to give forth new sprouts, and therefore he is called 'Savita' or Producer.[2] Solar and lunar rays are also believed to facilitate and expedite delivery.[3] The medical science of the Hindus declares the Amāvāsya (new-moon day) and Pūrnima (full-moon day) days—on both of which days the influence of the sun and the moon is most powerful—to be so critical for child-bearing women as to cause, at times, premature delivery.[4] Hence, before delivery, women are made to take turns in the sunlight and also in moonlight, in order to invigorate the fœtus, thus securing that their delivery may be easy. [The assistance rendered by solar rays in facilitating the delivery is said to impart a hot temperament to the child so born, and that by the lunar rays a cool one.][5] After delivery, a woman should glance at the sun with her hands clasped, and should offer rice and red flowers to him.[6] Sitting in the sun after delivery is considered beneficial to women enfeebled by the effort.[7] It is a cure for the paleness due to exhaustion,[8] and infuses new vigour.[9]

The Bhils believe that the exposure of a new-born child to the sun confers upon the child immunity from injury by cold and heat.[10]

The practice of making recently delivered women sit in the sun does not seem to be widespread, nor does it prevail in Kathiawar. In Kathiawar, on the contrary, women are kept secluded from sunlight in a dark room at the time of child-birth, and are warmed by artificial means.[11] On the other hand, it is customary in many places to bring a woman into the sunlight after a certain period has elapsed since her delivery. The duration of this period varies from four days to a month and a quarter. Sometimes a woman is not allowed to see sunlight after child-birth until she presents the child to the sun with certain ceremonies, either on the fourth or the sixth day from the date of her delivery.[12]

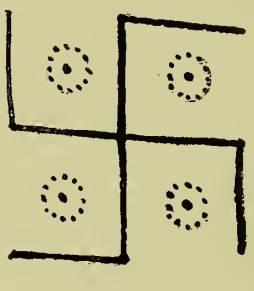
A ceremony called the Shashthi-Karma is performed on the sixth day after the birth of a child, and the Nāmkaran ceremony—the ceremony of giving a name—on the twelfth day. The mother of the child is sometimes not allowed to see the sun before the completion of these ceremonies.[13] Occasionally, on the eleventh day after child-birth, the mother is made to take a bath in the sun.[14]

Exactly a month and a quarter from the date of delivery a woman is taken to a neighbouring stream to offer prayers to the sun and to fetch water thence in an earthen vessel. This ceremony is known as Zarmāzaryan.[15] Seven small betel-nuts are used in the ceremony. They are carried by the mother, and distributed by her to barren women, who believe that, by eating the nuts from her hand, they are likely to conceive.[16]

[1] Mr. D. K. Pandya, Dhhank.
[2] Mr. N. M. Dave, Sānkā.
[3] Mr. N. D. Vora, Rajpara.
[4] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[5] Mr. Jethalal Anupram, Schoolmaster, Ainan.
[6] Mr. R. B. Pandya, Jetpur Sanskrit School.
[7] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[8] Mr. N. J. Bhatt, Moti-Murād.
[9] Mr. N. D. Vora, Rajpara,
[10] Mr. D. K. Shah, Schoolmaster, Charadwa.
[11] Mr. K. P. Joshi, Schoolmaster, Limbdi.
[12] Mr. Nandlal Kalidas, Schoolmaster, Chhatrāsa.
[13] Mr. Chhaganlal Motiram, Schoolmaster, Wala Talu.
[14] The Deputy Educational Inspector, Goholwad.
[15] Mr. B. K. Dave, Kotda-Sangani, and the Schoolmaster, Movaiyam.
[16] Mr. K. D. Desai.

In difficult labour cases, *chakrāvā* water is sometimes given to women. The *chakrāvā* is a figure of seven cross lines drawn on a bell-metal dish, over which the finest white dust has been spread. This figure is shown to the woman in labour : water is then poured into the dish and offered her to drink.[1] The figure is said to be a representation of Chitrangad.[2] It is also believed to be connected with a story in the Mahābhārata.[3] Subhadrā, the sister of god Krishna and the wife of Arjuna, one of the five Pāndavas, conceived a demon, an enemy of Krishna. The demon would not leave the womb of Subhadrā even twelve months after the date of her conception, and began to harass the mother. Krishna, the incarnation of god, knowing of the demon's presence and the cause of his delay, took pity on the afflicted condition of his sister and read chakrāvā, (Chakravyūha), a book consisting of seven chapters and explaining the method of conquering a labyrinthine fort with seven cross-lined forts. Krishna completed six chapters, and promised to teach the demon the seventh, provided he came out. The demon ceased troubling Subhadrā and emerged from the womb. He was called Abhimanyu. Krishna never read the seventh chapter for then Abhimanyu would have been invincible and able to take his life. This ignorance of the seventh chapter cost Abhimanyu his life on the field of Kuru-kshetra in conquering the seven cross-lined labyrinthine forts. As the art of conquering a labyrinthine fort when taught to a demon in the womb facilitated the delivery of Subhadrā, a belief spread that drinking in the figure of the seven cross-lined labyrinthine fort would facilitate the delivery of all women who had difficulties in child-birth.[3]

The figure *Swastika* (literally auspicious), drawn as shown below, is an auspicious



sign, and is believed to be a mark of good luck and a source of blessings. It is one of the sixteen line-marks on the sole of the lotus-like feet of the god Ishwar, the Creator of the Universe.[4] The fame of the good effects of the Swastika figure is said to have been first diffused throughout society by Nārad-Muni, as instructed by the god Brahma.[5]

Various conjectures have been made concerning the origin of this figure. The following explanation is found in a work named Siddhāntsar. The Eternal *Sat* or Essence, that has neither beginning nor end nor any maker, exhibits all the religious principles in a *chakra* or a wheel-form. This round shape has no circumference ; but any point in it is a centre ; which being specified, the explanation of the whole universe in a circle is easy. Thus the figure ⊙ indicates the creation of the universe from *Sat* or Essence. The centre with the circumference is the womb, the place of creation of the universe. The centre then expanding into a line, the diameter thus formed represents the male principle, *linga-rūp*, that is the producer, through the medium of activity in the great womb or *mahā-yoni*. When the line assumes the form of a cross, it explains the creation of the universe by an unprecedented combination of the two distinct natures, animate and inanimate. The circumference being

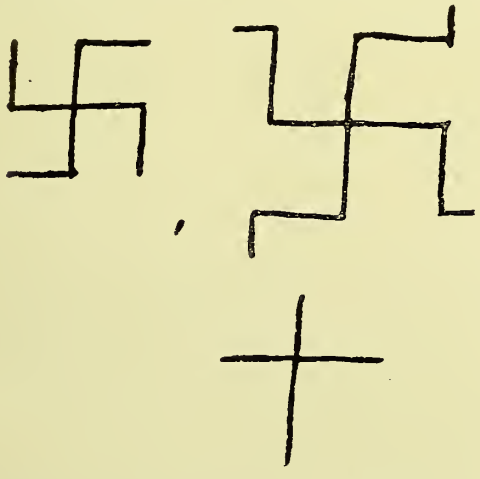
[1] Mr. R. B. Pandya, Jetpur Sanskrit School.
[2] Mr. D. K. Shah, Charadwa.
[3] Mr. K. D. Desai.
[4] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[5] Mr. N. D. Vora, Schoolmaster, Rajpara.

removed, the remaining cross represents the creation of the world. The Swastika, or Sathia, as it is sometimes called, in its winged form (卐) suggests the possession of creative powers by the opposite natures, animate and inanimate.[1]

Another theory is that an image of the eight-leaved lotus, springing from the navel of Vishnu, one of the Hindu Trinity, was formerly drawn on auspicious occasions as a sign of good luck. The exact imitation of the original being difficult, the latter assumed a variety of forms, one of which is the Swastika.[2]

Some people see an image of the god Ganpati in the figure. That god being the master and protector of all auspicious ceremonies has to be invoked on all such occasions. The incapacity of the devotees to draw a faithful picture of Ganpati gave rise to a number of forms which came to be known by the name of Swastika.[3]

There are more ways than one of drawing the Swastika, as shown below, but the



original form was of the shape of a cross. The first consonant of the Gujarati alphabet, *ka*, now drawn thus ક, was also originally drawn in the form of a cross (+). Some persons therefore suppose that the Swastika may be nothing more than the letter ક (*ka*), written in the old style and standing for the word *kalyān* or welfare.[4]

Though the Swastika is widely regarded as the symbol of the sun, some people ascribe the figure to different deities, *viz.*, to Agni,[5] to Ganpati,[6] to Laxmi,[7] to Shiva,[8] besides the sun. It is also said to represent Swasti, the daughter of Brahma, who received the boon from her father of being worshipped on all auspicious occasions.[9] Most persons, however, regard the Swastika as the symbol of the sun. It is said that particular figures are prescribed as suitable for the installation of particular deities : a triangle for one, a square for another, a pentagon for a third, and the Swastika for the sun.[10] The Swastika is worshipped in the Ratnagiri district, and regarded as the symbol as well as the seat of the Sun-god.[11] The people of the Thana district believe the Swastika to be the central point of the helmet of the sun ; and a vow, called the *Swastika-vrat*, is observed by women in its honour. The woman draws a figure of the Swastika and worships it daily during the Chaturmās (the four months of the rainy season), at the expiration of which she presents a Brahman with a golden or silver plate with the Swastika drawn upon it.[12]

A number of other ideas are prevalent about the significance of the Swastika. Some persons believe that it indicates the four directions ;[13] some think that it represents the four *mārgas*—courses or objects of human desires—*viz.*, (1) Dharma, religion ; (2) Artha, wealth ; (3) Kām, love ; (4) Moksha, salvation.[14] Some again take it to be an image of the ladder

[1] Mr. N. J. Bhatt, Schoolmaster, Moti-Murād.
[2] Mr. K. P. Joshi, Schoolmaster, Limbdi.
[3] Mr. H. R. Pandya, Schoolmaster, Khirasarā.
[4] Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.
[5] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[6] Mr. H. R. Pandya, Khirasarā.
[7] Mr. D. K. Shah, Charadwa.
[8] The Schoolmaster, Chank, Kolaba.
[9] Mr. D. K. Shah, Charadwa.
[10] Mr. N. M. Dave, Sānkā.
[11] The Schoolmaster, Pendhur, Ratnagiri.
[12] The Schoolmaster, Anjār.
[13] Mr. Jethabhai Mangaldas, Schoolmaster, Gondal.
[14] Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.

leading to the heavens.[1] Others suppose it to be a representation of the terrestrial globe, and the four piles of corn placed in the figure, as shown below (p. 16) represent the four mountains, Udayāchala, Astāchal, Meru and Mandārāchala.[2] The Swastika is also believed to be the foundation-stone of the universe.[3]

The Swastika is much in favour with the gods as a seat or couch, and as soon as it is drawn it is immediately occupied by some deity.[4] It is customary therefore to draw the Swastika on most auspicious and festive occasions, such as marriage and thread ceremonies, the first pregnancy ceremonies and the Divali holidays.[5] In the Konkan the Swastika is always drawn on the *Antarpāt*, or the piece of cloth which is held between the bride and the bridegroom at the time of a Hindu wedding.[6] And at the time of the Punyāha-wāchan, a ceremony which precedes a Hindu wedding, the figure is drawn in rice and is worshipped.[6] Throughout the Chāturmās some persons paint the auspicious Swastikas, either on their thresholds or at their doors, every morning.[7]

On the sixth day from the date of a child's birth, a piece of cloth is marked with a Swastika in red lac, the cloth is stretched on a bedstead and the child is placed upon it.[8] An account of this ceremony is to be found in the treatises Jayantishastra, Jātakarma, and Janakālaya.[8]

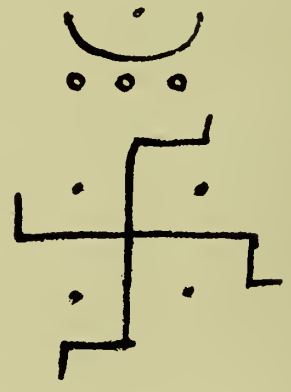
Before joining the village-school, little boys are made to worship Saraswati, the goddess of learning, after having installed her on a Swastika, in order that the acquisition of learning may be facilitated.[9]

A Brahman host, inviting a party of brother-Brahmans to dinner, marks the figure one (1) against the names of those who are eligible for dakshinā, and a Swastika against the names of those who are not eligible. These latter are the *yajamāns* or patrons of the inviting Brahman, who is himself their *pūjya*, *i. e.*, deserving to be worshipped by them. A *bindu* or dot, in place of the Swastika, is considered inauspicious.[10]

The Swastika is used in calculating the number of days taken in pilgrimage by one's relations, one figure being painted on the wall each day from the date of separation.[10]

It is said that the Swastika when drawn on a wall is the representation of Jogmāya. Jogmāya is a Natural Power, bringing about the union of two separated beings.[11]

The Jains paint the Swastika in the way noted below and explain the figure in



the following manner:—The four projectors indicate four kinds of souls: *viz.*, (1) Manushya or human, (2) Tiryach or of lower animals, (3) Deva or divine, (4) Naraki or hellish. The three circular marks denote the three Ratnas or jewels, *viz.*, (1) Jnān or knowledge, (2) Darshana or faith, (3) Charita or good conduct; and the semi-circular curve, at the top of the three circles, indicates salvation.[12]

[1] Mr. L. D. Mehta, Motā Devāliā.
[2] The Schoolmaster, Ganod.
[3] The Schoolmaster, Agashi and Arnālā,
[4] Mr. T. D. Khāndhār, Schoolmaster, Sayala.
[5] Mr. Girijashankar Karunashankar, Songadh.
[6] The Schoolmaster, Mith-bāo, Ratnagiri.
[7] Mr. D. K. Pandya, Schoolmaster, Dhhank.
[8] Mr. Jethalal Anupram, Schoolmaster, Aman.
[9] Mr. M. H. Raval, Vanod.
[10] Mr. D. K. Pandya, Dhhank.
[11] Mr. Girijashankar Karunashankar, Songadh.
[12] Mr. K. D. Desai

Every Jain devotee, while visiting the images of his gods, draws a Sathia (Swastika)[1] before them and places a valuable object over it. The sign is held so sacred that a Jain woman has it embroidered on the reticule or *kothali* in which she carries rice to holy places.*

'I am the very light of the sun and the moon,' observes Lord Krishna in his dialogue with Arjuna,[2] and the moon also receives divine honours like the sun. Moon-worship secures wealth, augments progeny, and betters the condition of milch-cattle.[4] The suitable days for such worship are the second and the fourth days of the bright half of every month (Dwitīya or Bīj and Chaturthi or Choth, respectively) and every full-moon day (Purnima or Punema). On either of these days the devotees of Chandra (the moon) fast for the whole of the day and take their food only after the moon has risen and after they have seen and worshipped her.[4] Some dainty dish such as *kansār*,† or plantains and puris,‡ is specially cooked for the occasion.

A sight of the moon on the second day of the bright half of every month is considered auspicious. After seeing the moon on this day some people also look at silver and gold coins for luck,[5] The belief in the value of this practice is so strong that, immediately after seeing the moon, people refrain from beholding any other object. Their idea is that silver, which looks as bright as the moon, will be obtained in abundance if they look at a silver piece immediately after seeing the moon.[6] Moon worship on this day is also supposed to guarantee the safety of persons at sea.[7] In the south, milk and sugar is offered to the moon after the usual worship, and learned Brahmans are invited to partake of it. What remains after satisfying the Brahmans is divided among the community.[6] On this day, those who keep cattle do not churn whey nor curd milk nor sell it, but consume the whole supply in feasts to friends and neighbours.[8] The Ahirs and Rabaris especially are very particular about the use of milk in feasts only: for they believe that their cattle are thereby preserved in good condition.[9]

The fourth day of the dark half of every month is the day for the observance of the *chaturthi-vrat* (or *choth-vrat*). This *vrat* is observed in honour of the god Ganpati and by men only. The devotees fast on this day, bathe at night after seeing the moon, light a ghi lamp, and offer prayers to the moon. They also recite a *pāth* containing verses in honour of Ganpati, and, after worshipping that god, take their food consisting of some specially prepared dish. This *vrat* is said to fulfil the dreams of the devotees.[10]

The day for the *chaturthi-vrat* in the month of Bhādrapad (the 11th month of the Gujarati Hindus) is the fourth day of the bright half instead of the fourth day of the dark half,[11] and on this day (Ganesh

[1] Mr. Girijashankar Karunashankar, Songadh.

* The Swastika is found at Pompeii and in the Greek 'key' pattern. It is also found on Persian and Assyrian coins and in the Catacombs at Rome. It is to be seen on the tomb of the Duke of Clarence, who was drowned in a butt of Malmsey wine, at Tewkesbury, and occurs in Winchester Cathedral, where it is described as the fyle-foot.—R. E. E.

[2] Mr. D. K. Pandya, Schoolmaster, Dhhank. Compare a similar idea in the Kurān in the chapter An Nur (the Lights): "Allah is the Light of the Heavens and the Earth. The semblance of his light is the nyche wherein there is a light."—K. B. Fazlullah.

[3] Mr. J. A. Jani, Schoolmaster, Aman.

[4] Mr. N. D. Vora, Schoolmaster, Rajpara ; and Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

† Kansār is coarse wheat flour sweetened with molasses and cooked in water until the whole quantity of water is absorbed and taken with ghi.

‡ Puris are cakes of fine wheat flour, fried in ghi.

[5] Mr. D. K. Pandya, Dhhank.

[6] Mr. K. D. Desai.

[7] Mr. D. K. Pandya, Dhhank.

[8] The Schoolmaster, Rajpara.

[9] Mr. K. P. Joshi, Limbdi.

[10] Mr. G. K. Bhatt, Songadh.

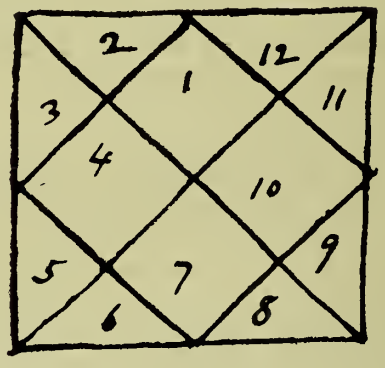
[11] Mr. K. P. Joshi, Limbdi, and B. K. Dave, Kotda-Sangani.

Chaturthi*) the moon is not worshipped. The very sight of her is regarded as ominous, and is purposely avoided.[1] The story is that once upon a time the gods went out for a ride in their respective conveyances. It so happened that the god Ganpati fell off his usual charger, the rat, and this awkward mishap drew a smile from Chandra (the moon). Ganpati, not relishing the joke, became angry and cursed Chandra saying that no mortal would care to see his face on that day (which happened to be the fourth day of the bright half of Bhādrapad). If any one happens to see the moon even unwittingly on this day, he may expect trouble very soon.[2] There is one way, however, out of the difficulty, and that is to throw stones on the houses of neighbours. When the neighbours utter abuse in return, the abuse atones for the sin of having looked at the moon on the forbidden night. The day is therefore called (in Gujarat) *Dagad-choth*, *i. e.*, the Choth of stones.[3]

On the fourth day of the dark half of Phālgun (the 5th month of Gujarati Hindus) some villagers fast for the whole of the day and remain standing from sunset till the moon rises. They break their fast after seeing the moon. The day is, therefore, called *ubhi* (*i.e.*, standing) *choth*.[4]

Virgins sometimes observe a vow on Poshi-Punema or the full-moon day of Pausha (the 3rd month of the Gujarati Hindus). On this day a virgin prepares her evening meal with her own hands on the upper terrace of her house. She then bores a hole through the centre of a loaf, and observes the moon through it, repeating while doing so a verse† which means : O Poshi-Punemadi, *khichadi* (rice and pulse mixed together) is cooked on the terrace, and the sister of the brother takes her meal.[5] The meal usually consists either of rice and milk or of rice cooked in milk and sweetened with sugar, or of *kansār*. She has to ask the permission of her brother or brothers before she may take her food; and if the brother refuses his permission, she has to fast for the whole of the day.[6] The whole ceremony is believed to prolong the lives of her brothers and her future husband. The moon is also worshipped at the time of *grihashānti*, *i. e.*, the ceremonies performed before inhabiting a newly-built house.[7]

If the moon is unfavourable to a man born under a particular constellation, on account of his occupying either the 6th, the 8th or the 12th square in a *kundali*‡ (see below)



prayers are offered to the moon ; and if the occasion is a marriage, a bell-metal dish, full of rice, is presented to Brahmans.[8]

* All observers of the *Chaturthi-vrat* worship the god Ganpati on this day, and offer him one thousand trifoliate sprouts of dūrva (cynodon dactylon). The dish specially prepared for the occasion is *Golanalādu*—sweet-balls of wheat flour fried in ghi and mixed with molasses.—Mr. N. M. Dave, Sānkā.

[1] Mr. N. M. Dave, Sānkā.
[2] The Deputy Educational Inspector, Gohelwad.
[3] Mr. K. D. Desai.
[4] The Schoolmaster, Vanod.

† The original is—
Poshi Poshi Punemadi,
Āgāshe rāndhi khichadi,
jame bhāini benādi.

[5] The Schoolmaster, Kotda-Sangani and The Schoolmaster, Jodia.
[6] Mr. R. B. Pandya, Jetpur Sanskrit School.
[7] Mr. L. D. Mehta, Schoolmaster, Mota-Devalia.

‡ A Kundali is an astrological diagram of the position of planets at any particular time. The numbers in the diagram change their positions according to the position of planets at any given time.—Mr. D. Desai.

[8] Mr. Chhaganlal Motira, Wala Taluka.

The appearance of the moon and the position of the horns of her crescent at particular times are carefully watched as omens of future events. Cultivators believe that if the moon is visible on the second day of the bright half of Āshādh (the 9th month of Gujarati Hindus), the sesamum crops of that season will be abundant; but if the moon be hidden from sight on that day, the weather will be cloudy during the whole of Āshādh, and will prove unfavourable to vegetable growth.[1] If the moon appears reddish on a Bīj day (or the second day of the bright half of a month), and if the northern horn of the crescent be high up, prices in the market are believed to rise; if, on the other hand, it is low, it prognosticates a fall in prices. If the two horns are on a level, current prices will continue.[1]

Similarly, the northern horn of the crescent, if it is high up on the Bīj day of Āshādh, augurs abundant rainfall; if it is low, it foreshadows a season of drought.[2]

If the moon presents a greenish aspect on the full-moon day of Āshādh, excessive rains may be expected in a few days; if on that day she rises quite clear and reddish, there is very little hope of good rains; if she is partly covered by clouds when she rises and then gets clear of the clouds, and then again disappears in the clouds in three *ghadis*,* three *pohors*,* or three days, rain is sure to fall.[3]

If on the 5th day of the bright half of Chaitra, the moon appears to the west of the Rohini constellation, the prices of cotton are believed to rise; if to the east, they are said to fall; and if in the same line, the current rates are believed to be likely to continue.[4]

The Bīj (2nd day) and the ninth day of Āshādh (the 9th month of the Gujaratis and the 4th month of the Hindus of the Deccan) falling on a Sunday is a combination that foretells excessive heat. If they fall on Wednesday, intense cold is said to be the result. Their occurring on a Tuesday, threatens absence of rains, and on a Monday, a Thursday or a Friday, foreshadows excessive rainfall.[5]

Thunder on Jeth-Sud-Bīj, or the second day of the bright half of Jyeshtha, is a bad omen and threatens famine.[6]

The spots on the moon have given rise to numerous beliefs, mythological as well as fanciful. One of them is that they are the result of a curse, pronounced by the sage Gautama on Chandra. Indra, the god of rain, was infatuated with the charms of Ahalyā, the wife of Gautama, and with the help of Chandra laid a cunning plot to gain his ignoble object. Accordingly, one night, Chandra set earlier than usual, when Indra assumed the form of a cock and crowed at midnight in order to deceive Gautama into the belief that it was dawn, and therefore his time for going to the Ganges to perform his religious services. The trick was successful, and the holy sage being thus got rid of, Indra assumed the form of Gautama himself and approached Ahalyā, who was surprised to see her husband (as she thought) so quickly returned. The wily god allayed her suspicions by explaining that it was not yet time for the morning ceremonies, and thus enjoyed the favours due to her husband. Gautama, in the meanwhile, finding the water of the Ganges cool and placid, and discovering that it was not yet dawn, returned to his hermitage. On reaching home he detected the treachery of Indra, who tried to escape in the disguise of a tom-cat. The exasperated sage then cursed Indra, Chandra and his wife: Indra to have a thousand sores on his person, Ahalyā to turn into a stone, and Chandra to have a stain on his fair face.[7]

Another mythological story is that Daksha Prajāpati, the son of Brahmā, gave all his

[1] Mr. N. M. Dave, Sānkā.

[2] The Schoolmaster, Khāndhār.

* One *ghadi* is equal to 24 minutes and one *pohor* (prahara) lasts for three hours.

[3] Mr. M. P. Shah, Schoolmaster, Zinzuwada.

[4] Mr. N. M. Dave, Sānkā.

[5] Mr. M. P. Shah, Schoolmaster, Zinzuwada.

[6] Mr. N. M. Dave, Sānkā

[7] The Schoolmasters of Dhhank, Rajpara and Limbdi

twenty-seven daughters in marriage to Chandra, who was inspired with love for one of them only, named Rohini, the most beautiful of them all. The slighted twenty-six sisters complained to their father, Daksha, of Chandra's preference for Rohini. Daksha in anger cursed Chandra to be attacked by consumption (which is supposed to be the reason of the waning of the moon) and his face to be marred by a stain.[1]

The curse of Gautama and the curse of Daksha are also supposed to be reasons of the waxing and the waning of the moon.

Another belief regarding the moon-spots is that when the head of Ganpati was severed by Shiva's trident, it flew off and fell into the chariot of the moon. The spots are either the head itself[2] or are due to drops of blood fallen from the flying severed head.[3]

The spots are also said to be explained by the fact of the image of god Krishna or Vishnu* residing in the heart of the moon who, as a devotee of Vishnu, holds his image dear to his heart.[4]

The moon is often called *mrigānka* (*lit.* deer-marked) and *mriga—lānchhana* (*lit* deer-stained); and a further explanation of the spots in this connection is that the moon-god took into his lap a strayed deer, out of compassion, and thus his lap became stained.[5] Jains believe that in the nether parts of the moon's *vimān* or vehicle, there is an image of a deer whose shadow is seen in the spots.[6]

Some persons declare the spots to be a *shami* tree (*prosopis spicigera*).[7] The belief of the masses in Gujarat is said to be that the spot on the moon's disc is the seat of an old woman, who sits spinning her wheel with a goat tethered near her.[8] If the droppings of the goat were to fall on earth, departed souls would return to the earth.[9]

It is said that a child and a tree are never seen to grow except during the night. Such growth is therefore held to be due to lunar rays.[10] As all trees, plants, etc., thrive owing to the influence of the moon, the moon-god is called the lord of herbs. The moon is also a reservoir of nectar and is called *Sudhākar, i. e.*, one having neetarine rays.[11] As the lord of herbs, the moon-god is supposed to have the power of removing all diseases that are curable by drugs, and of restoring men to health.[12]

Persons suffering from white leprosy, black leprosy, consumption and diseases of the eyes are believed to be cured by the observance of the *Bīj* and *Punema* vows.[13] Consumption in its incipient and latter stages is also said to be cured by exposure to the rays of the moon.[14] Constant glimpses of the moon add to the lustre of the eyes.[15] On the *Sharad-Punema*, or the 15th day of the bright half of Ashvin (the last month of the Gujaratis and the 7th month of the Deccani Hindus), tailors pass a thread through their needles in the belief that they will thereby gain keener eyesight.[16]

A cotton-wick is exposed to the moon on Sharad-Punema, and is afterwards lighted in oil poured over the image of Hanūmān. The soot, which is thus produced, if used on the Kali-chaudas day—the fourteenth day of the dark half of Ashvin—is said to possess much efficacy in strengthening the eyesight and also in preserving the eyes from any disease during the ensuing year.[17]

Sweetened milk or water is exposed to moonlight during the whole of the night of

[1] The Schoolmaster, Rajpara. [2] The Schoolmaster, Dadvi. [3] The Schoolmaster, Lilapur.

* Throughout the Hindu Scriptures, Vishnu and his incarnations are described as being of *Shyama-varna* or dark complexion.—Mr. K. D. Desai.

[4] The Schoolmaster, Dadvi. [5] The Deputy Educational Inspector, Halar. [6] Mr. K. P. Joshi, Limbdi.

[7] The Schoolmaster, Lilapur. [8] Mr. Nandlal Kalidas, Chhatrasa. [9] Mr. M. P. Shah, Zinzuwada.

[10] The Mistress of Rajkot Civil Station Girls' School. [11] Mr. Nandlal Kalidas, Chhatrasa.

[12] Rao Saheb Shelke and the Shastri of Bhayavadur. [13] The Schoolmaster, Rajpara.

[14] The Schoolmaster, Dhhank. He refers to the books Vratarāj and Pathyapathya on this point.

[15] The Deputy Educational Inspector, Halar; and the Schoolmaster of Chauk, Kolaba.

[16] The Schoolmaster, Jodia. [17] The Schoolmaster, Kolki.

Sharad-puncma (the full-moon day of Ashvin) in order to absorb the nectarine rays of the moon, and is drunk next morning. Drinking in the rays of the moon in this manner is believed to cure diseases caused by heat as well as eye-diseases, and it similarly strengthens the eyesight and improves the complexion.[1] Sugar-candy thus exposed and preserved in an air-tight jar is partaken of in small quantities every morning to gain strength and to improve the complexion.[2] The absorption of the lunar rays through the open mouth or eyes is also believed to be of great effect in achieving these objects.[3]

Once upon a time the gods and demons, by their united efforts, churned the ocean and obtained therefrom fourteen *ratnas* or precious things.* These were distributed among them. Lakshmi, the *kaustubha* jewel, the Shārnga bow and the conch-shell fell to the share of Vishnu, and the poison, *Halāhal visha*, was disposed of to Shiva. Only two things remained, *sudhā*, or nectar, and *surā* or liquor. To both gods and demons the nectar was the most important of all the prizes. A hard contest ensuing between them for the possession of it, the demons, by force, snatched the bowl of nectar from the gods. In this disaster to the gods, Vishnu came to their help in the form of Mohini—a most fascinating woman—and proposed to the demons that the distribution of the immortalising fluid should be entrusted to her. On their consent, Vishnu or Mohini, made the gods and the demons sit in opposite rows and began first to serve the nectar to the gods. The demon Rāhu, the son of Sinhikā, fearing lest the whole of the nectar might be exhausted before the turn of the demons came, took the shape of a god and placed himself amongst them between Chandra (the moon) and Sūrya (the sun). The nectar was served to him in turn, but on Chandra and Sūrya detecting the trick, the demon's head was cut off by Vishnu's discus, the *sudarshana-chakra*. Rāhu however did not die : for he had tasted the nectar, which had reached his throat. The head and trunk lived and became immortal, the former being named Rāhu, and the latter Ketu. Both swore revenge on Chandra and Sūrya. At times, therefore, they pounce upon Chandra and Sūrya with the intention of devouring them. In the fight that ensues, Chandra and Sūrya are successful only after a long contest, with the assistance of the gods, and by the merit of the prayers that men offer.[4]

The reason of the eclipse is either that Chandra and Sūrya bleed in the fight with Rāhu and their forms get blackened[5] ; or that the demon Rāhu comes between the two luminaries and this earth, and thus causes an eclipse[6] ; or because Rāhu obstructs the sun and the moon in their daily course, and this intervention causes an eclipse[7] ; or because Rāhu swallows the sun and the moon, but his throat being open, they escape, their short disappearance causing an eclipse.[8]

Besides the mythological story, there is a belief in Gujarat that a *bhangi* (scavenger or sweeper), creditor of the sun and the moon, goes to recover his debts due from them, and that his shadow falling against either of them causes an eclipse.[9]

---

[1] The Schoolmasters of Rajpara, Limbdi, and Ibhrampur.
[2] Mr. K. D. Desai. [3] The Shastri of Jetpur, Pathashala.
* The following Sanskrit verse mentions all of them: —

लक्ष्मीः कौस्तुभपारिजातकसुरा धन्वंतरिश्चन्द्रमा ।
गावः कामदुहः सुरेश्वरगजो रम्भादिदेवाङ्गनाः ॥
अश्वः सप्तमुखो विषं हरिधनुः शंखोऽमृतं चाब्धेः ।
रत्नानीह चतुर्दश प्रतिदिनं कुर्वन्तु वो मंगलम् ॥ १ ॥

Rao Saheb P. B. Joshi.

[4] The Schoolmasters of Jodia, Dhhank, Songadh, Rajpara, and Limbdi.
[5] The Schoolmaster of Khirāsara. [6] Mr. D. K. Pandya, Dhhank.
[7] Mr. Laxmichand Hemji, Vasāwad. [8] Mr. G. K. Bhatt, Songadh. [9] Mr. K. P. Joshi Limbdi.

A third explanation of the eclipse is that the sun and the moon revolve round the Meru mountain, and the shadow of the mountain falling upon either of them causes an eclipse.[1]

It is believed amongst Hindus that eclipses occur when too much sin accumulates in this world.[2] Most Hindus regard an eclipse as ominous, and consider the eclipse period to be unholy and inauspicious. The contact of the demon Rāhu with the rays of the sun and the moon pollutes everything on earth. Great precautions therefore become necessary to avoid pollution.[3] A period of three *pohors** (*prahars*) in the case of the moon, and of four in the case of the sun, before the actual commencement of an eclipse, is known as *vedha*, *i. e.*, the time when the luminaries are already under the influence of the demon. During this period and during the time of an eclipse people observe a strict fast. Anyone taking food within the prohibited period is considered *sutaki* or ceremonially impure, as if a death had happened in his family.[4] An exception is, however, made in the case of children, pregnant women and suckling mothers who cannot bear the privation of a strict fast. From the beginning of an eclipse to its end, everything in the house is believed to be polluted, if touched.[4]

As the sun and the moon are believed to be in trouble during an eclipse, people offer prayers to God from the beginning of the *vedha* for their release. It is the custom to visit some holy place on an eclipse-day, to take a bath there, and to read holy passages from the Shāstras. Some people, especially Brahmans, sit devoutly on river-banks and offer prayers to the sun.[4] Much secret as well as open charity is given at the time of an eclipse. But the receivers of charity during the actual period of an eclipse are the lowest classes only, such as *bhangis*, *mahārs* and *māngs*. When an eclipse is at its full, these people go about the streets giving vent to such cries as *āpó dān chhuté chānd* (give alms for the relief of the moon!).[5]

Among the gifts such people receive are cotton clothes, cash, grain such as sesamum seeds, *udad*, pulses, and salt.[6] The gift of a pair of shoes is much recommended.[7] Sometimes a figure of the eclipsed sun or moon is drawn in *juari* seeds and given away to a *bhangi*.[8]

Although the period of an eclipse is considered inauspicious, it is valued by those who profess the black art. All *mantras*, incantations, and *prayogas*, applications or experiments, which ordinarily require a long time to take effect, produce the wished for result without delay if performed during the process of an eclipse.[9]

If a man's wife is pregnant, he may not smoke during the period of an eclipse lest his child become deformed.[10] Ploughing a farm on a lunar-eclipse day is supposed to cause the birth of Chāndrā-children, *i. e.*, children afflicted by the moon.[10]

After an eclipse Hindus bathe, perform ablution ceremonies, and dress themselves in clean garments. The houses are cleansed by cowdunging the floors, vessels are rubbed and cleansed, and clothes are washed, in order to get rid of the pollution caused by the eclipse.[11] Unwashed clothes of cotton, wool, silk or hemp, according to popular belief, do not become polluted.[11] The placing of *darbha* grass on things which are otherwise liable to pollution is also sufficient to keep them unpolluted.[12]

Brahmans cannot accept anything during the impious time of an eclipse, but after it

[1] Mr. K. P. Joshi, Limbdi.
[2] Mr K. D. Desai.
[3] Mr. Laxmichand Hemji, Vasāwad.
* A *pohor* or *prahar* is equal to three hours.
[4] Mr. D. K. Pandya, Dhhank.
[5] Mr. Khan Bahadur Fazlullah.
[6] The Schoolmasters of Jodia and Songadh.
[7] Mr. K. D. Desai.
[8] Mr. N. D. Vora, Rajpara.
[9] Mr. G. K Bhatt, Songadh.
[10] Mr. K. D Desai.
[11] The Schoolmaster of Jodia.
[12] Mr. D. K. Pandya, Dhhank.

is over, alms are freely given to them in the shape of such costly articles as fine clothes, gold, cattle and the like.[1]

After an eclipse Hindus may not break their fast till they have again seen the full disc of the released sun or the moon. It sometimes happens that the sun or the moon sets *gherāyalā* (while still eclipsed), and people have then to fast for the whole of the night or the day after, until the sun or the moon is again fully visible.[2]

There is a *shloka* in the *Jyotish-Shāstra* to the effect that Rāhu would surely devour Chandra if the *nakshatra*, or constellation of the second day of the dark half of a preceding month, were to recur on the Purnima (full-moon day) of the succeeding month. Similarly, in solar eclipses, a similar catastrophe would occur if the constellation of the second day of the bright half of a month were to recur on the Amāvāsya (the last day) of that month.[3] The year in which many eclipses occur is believed to prove a bad year for epidemic diseases.[4]

The Jains do not believe in the Hindu theory of *grahana* (or the eclipse).[5] Musalmans do not perform the special ceremonies beyond the recital of special prayers; and even these are held to be supererogatory.[6]

With the exception that some people believe that the stars are the abodes of the gods,[7] the popular belief about the heavenly bodies seems to be that they are the souls of virtuous and saintly persons, translated to the heavens for their good deeds and endowed with a lustre proportionate to their merits.[8] And this idea is illustrated in the traditions that are current about some of the stars. The seven bright stars of the constellation *Saptarshi* (or the Great Bear) are said to be the seven sages, Kashyapa, Atri, Bhāradwāj, Vishwāmitra, Gautama, Jāmadagni and Vasishtha, who had mastered several parts of the *Vedas*, and were considered specialists in the branches studied by each, and were invested with divine honours in reward for their proficiency.[9] Another story relates how a certain hunter and his family, who had unconsciously achieved great religious merit, were installed as the constellation *Saptarshi** (or the Great Bear). A hunter, it is narrated in the *Shivarātri-māhātmya*, was arrested for debt on a *Shivrātri*† day, and while in jail heard by chance the words 'Shiva, Shiva' repeated by some devotees. Without understanding their meaning, he also began to repeat the same words, even after he was released in the evening. He had received no food during the day, and had thus observed a compulsory fast. In order to obtain food for himself and his family, he stationed himself behind a *Bel*‡ tree, hoping to shoot a deer or some other animal that might come to quench its thirst at a neighbouring tank. While adjusting an arrow to his bowstring,

[1] Mr. D. K. Pandya, Dhhank.
[2] Mr. K. D. Desai.
[3] Mr. D. K. Shah, Charadwah.
[4] Mr. T. D. Khandhar, Sayala.
[5] The Schoolmaster, Jodia.
[6] Khan Bahadur Fazlullah.
[7] Mr. M. M. Rana, Barton Female Training College, Rajkot.
[8] Mr. Nandlal Kalidas, Chhatrasa, and Mr. M. M. Rana, Barton Female Training College, Rajkot.
[9] Mr. Motichand Vasanji Doshi, Kāluwad.

* I believe the name of the constellation is wrongly given: it ought to be Mriga. One of the stars in this group, known as 'Sirius', in Western astronomy, is often called Vyādha (*i. e.*, the hunter).—Mr. K. T. Gupte.

The Mrig constellation is also said to represent the goddess Saraswati, who had assumed the form of a gazelle in order to escape the amorous grasp of Brahmā, her father. While the deer in the Mrig constellation is Saraswati, the Ardra constellation is Mahādev who had followed to chastise Brahma, who also is seen as the Brahma constellation.—Mr. N. M. Dave, Sānkā.

† The thirteenth day of both the bright and dark halves of a month, sacred to the worship of god Shiva.

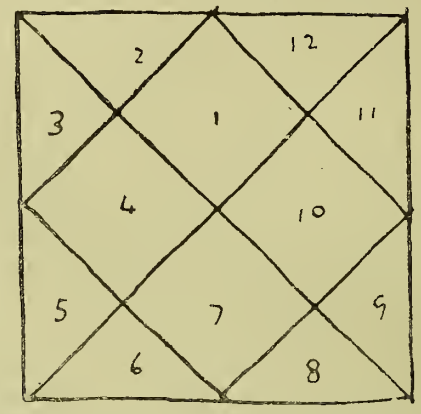
‡ The three-leaf-clusters of this tree are loved by the god Shiva if put upon his image.—Mr. K. D. Desai.

he plucked some leaves out of the thick foliage of the tree and threw them down. The leaves, however, chanced to fall on a *Shivalinga* which happened to stand below, and secured for him the merit of having worshipped god Shiva with Bel-leaves on a *Shivrātri* day. He was also all the while repeating the god's name and had undergone a fast. The result was that not only were his past sins forgiven, but he was placed with his family in heaven.[1]

Similarly, Dhruva, the son of king Uttānapād, attained divine favour by unflagging devotion, and was given a constant place in the heavens as the immovable pole-star.[2]

According to Hindu astrology, there are nine *grahas** or planets, twelve *rāshis*† or signs of the zodiac, and twenty-seven *nakshatras*‡ or constellations. Books on astrology explain the distinct forms of the *nakshatras*. For instance, the Ashvini constellation consists of two stars and presents the appearance of a horse. It ascends the zenith at midnight on the *purnima* (the 15th day of the bright half) of Ashvin (the first month of the Gujarati Hindus). The constellation of Mrig consists of seven stars, four like the legs of a sofa and three others under them in a line. All these twenty-seven groups of stars reach the zenith at midnight on particular days in particular months; and the months of the Hindu calendar are named after them.[3]

All planets influence the life of a person, one way or the other, according to their position in the heavens at the time of his birth. A *kundali, i. e.*, a figure like the one



shown here, is drawn by astrologers to illustrate the respective positions of the planets. The twelve squares of the diagram represent the twelve signs of the zodiac, and the positions of the planets in different squares influence persons in different ways. Ravi (the Sun), Budha (Mercury) and Shukra (Venus) occupy one *rāshi* for one month; Chandra (the Moon) occupies a *rāshi* for 135 *ghadis*,¶ *i. e.*, two days and a quarter; Mangal (Mars) for one month and a half; Guru (Jupiter) for thirteen months; Shani (Saturn) for two years and a half, and Rāhu for a year and a half. This is their normal and ordinary motion. But if they take an abnormal course and move either too fast or too slow, they finish their revolution through a *rāshi* within a shorter or a longer period.[4]

If the planet Guru (Jupiter) occupies either the 1st,3rd,4th,6th,8th,10th, or 12th, square of a *kundali*, it is said to bring about a rupture with friends, pecuniary wants, and an increase in the number of enemies.[5]

[1] Mr. D. K. Pandya, Dhhank.

[2] Mr. N. M. Dave, Sānkā.

* The nine *grahas* are, Ravi (the Sun), Chandra (the Moon), Mangal (Mars), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), and Rāhu and Ketu.

† The names of the twelve *rāshis* are:—1 Mesha (Aries), 2 Vrishabha (Taurus), 3 Mithun (Gemini), 4 Karka (Cancer), 5 Sinha (Leo), 6 Kanyā (Virgo), 7 Tulā (Libra), 8 Vrishchika (Scorpio), 9 Dhanu (Sagittarius), 10 Makara (Capricornus) 11 Kumbha (Aquarius), 12 Mīna (Pisces).

‡ The following are the twenty-seven *nakshatras*:—1 Ashvinī, 2 Bharanī, 3 Kritikā 4 Rohinī, 5 Mrig, 6 Ardra, 7 Punarvasu, 8 Pushya, 9 Āshlesha, 10 Magha, 11 Pūrvā-phālguni, 12 Uttara-phālguni, 13 Hasta, 14 Chitrā, 15 Swāti, 16 Vishākha, 17 Anurādha, 18 Jyeshthā, 19 Mūl, 20 Pūrvāshādha, 21 Uttarāshādha, 22 Shravana, 23 Dhanishtha, 24 Shatatārakā, 25 Pūrvābhādrapada, 26 Uttarābhadrapada, and 27 Revatī.

[3] Mr. D. K. Pandya, Dhhank.

¶ One *ghadi*=24 minutes.

[4] Mr. Motechand Vasanji Doshi, Kālāwad.

[5] The Schoolmaster, Dadvi.

If Shani (Saturn) occupies the 1st, 2nd, 4th, 5th, 7th, 8th, 9th, or the 12th square in a man's *kundali*, it causes despondency of mind, family quarrels, imminent injuries from foes, and pecuniary wants.[1]

The presence of Mangal (Mars) in the 3rd, the 6th, or the 11th square is auspicious.[1]

Of the nine planets, Budha, Guru, and Chandra are benevolent, Mangal and Ravi are neither benevolent nor baneful; and Shani, Rāhu, and Ketu are downright malevolent.[2] Each planet has a story connected with it concerning its benevolence or malevolence, and showing also the way to secure its propitiation. For instance, the malevolence of Shani drove King Vikrama to unknown countries, and subjected him to grave calamities. On the advice of a wise man, however, he observed the Saturday-vows and thus overcame his difficulties.[3]

When a planet is unfavourable to a person, it has to be propitiated by vows, and the person who is under its evil influence often lays upon himself the obligation of abstaining from particular articles of food or from wearing certain articles of clothing for a certain number of days.[4] Particular days of the week are set apart as appropriate for the worship of particular planets, and, on such days, the person keeping the vow observes a fast and worships the planet through the medium of a Brāhman.[5] For instance, *vrats* or vows are observed on Tuesdays in honour of Mangal (Mars), when an image of the planet, engraved on a golden dish, is worshipped, and the person observing the vow takes food consisting of wheat only, and that too, only once during the day. This mode of fasting is followed for a number of consecutive Tuesdays prescribed by an astrologer; and on the last Tuesday, when *pūrnāhuti** is offered, Brāhmans are feasted and *dakshina* is given to them. A piece of red cloth and some corn are used in the installation of the planet; these and the golden engraving are carried away by the priest.[3]

Similarly, in propitiating Rāhu and Ketu the same ceremonies are gone through: only, instead of wheat, *mug* (Phasolens mungo) is eaten by the devotee. In the same way Shani (Saturn) is said to favour the diet of *adād* (or lentils): Guru (Jupiter) inclines to *chana* (or gram), while Shukra (Venus) favours *cholā* (dolichos sinensis).[3]

Certain forms or figures, called *mandals*, are favoured by particular *grahās*, and are drawn in their honour in worshipping them. Different things, too, are given in charity in honour of different planets.[6]

All the nine *grahas* and the twenty-seven nakshatras are worshipped on the occasion of the *Griha-Shanti* ceremony, which is performed before occupying a newly erected building.[2]

It is considered inauspicious to hold a marriage ceremony while Shukra (Venus) is invisible. In such a case, however, the ceremony may be performed after setting up and worshipping a small golden image of the planet.

Of the stars, the constellation of *saptarshi* is perhaps the one most often worshipped. Its worship forms a part of the ceremonies performed on the occasion of investing boys with the sacred thread[7] and also of the ceremonies of marriage. The worship of the *saptarshi* on marriage occasions is believed to be an attestation of the marriage, and to secure the benign care of the *saptarshi* for the couple. The form of worship is sometimes as follows: a red and white piece of

[1] The Schoolmaster of Dadvi.
[2] N. M. Dave, Sānkā.
[3] M. H. Raval, Vanod.
[4] Hirji Monji, Ganod.
[5] N. D. Vora, Rajpara.
[6] Gangaram Tribhowandas, Lilapur.
[7] D. K. Pandya, Dhhānk.

* *I. e.*, a handful of rice, ghi, cocoanuts, and some other objects are cast into the fire as an offering.

cloth is stretched on the ground, bearing an image of the *saptarshi* over it; wheat and rice are scattered over the cloth, a ghi-lamp is lighted, and red lac and flowers are offered to the image.[1] Another form of worship is to mark seven red-lac-dots on a *pātla* or a wooden stool, and to place seven pice and seven betel-nuts thereon. After worshipping the seven pice, the bridal pair are made to take four turns round the stool, touching the stool with their great toes at every turn. A proverb runs to the effect that, whatever may happen to the couple, still the seven pice of *satpati* (*i. e.*, the ceremony described) are secure.[2] A third process is to form seven small piles of *kamod*,* on each of which, successively, the bride places her right foot while the bridegroom removes each pile one by one.[3]

The fifth day of the bright half of Bhādrapad (the eleventh month of the Gujarati Hindus) is observed as a day of worship in honour of the *saptarshi* group. People observe a fast on that day. Brāhmans set up seven *chāts*† in honour of the seven sages, adding an eighth in honour of Arundhatī, the wife of Vasishtha, and worship them by *shodashopachār* (*i. e.* sixteen-fold ceremonial). The worship is said to secure felicity for departed souls.[4]

The *saptarshi* are also annually worshipped by Brāhmans on cocoanut-day (the 15th day of the bright half of Shrāvan) on the occasion of changing their sacred threads. Hindu seamen also worship the constellation on the same day.[5]

In the performance of the *Nīl-parvān* ceremony, which is held to propitiate the spirits of departed ancestors, and which requires a calf and a heifer to be married, an entertainment being simultaneously given to one hundred and eight Brāhmans, and on the occasion of Vastu or the ceremonies performed before or at the time of occupying a newly-built house, burnt offerings and worship are offered to the *saptarshi*.[6]

Every Brāhman must offer *arghyas*‡ to, and worship, the *agastya* constellation, in a hut of *darbha*§ and *kāsada*,§ within seven days from the date of its appearance. Failure to make this offering brings pollution on him for seven months, and disqualifies him from performing any of the rites or ceremonies prescribed by the Shastras.[6]

Married couples are made to look at the Pole star immediately after the Hymenal knot is tied by the priest, in the hope that they may be as long-lived or as inflexible or unmoved by the ups and downs of life.[2]

The twelfth day after the death of a person, known as *Tārā-bāras* (or the star-twelfth) is kept as the day of star-worship by the relatives of the deceased, when one member of the family observes a fast on that day in honour of the deceased, and takes food only after worshipping the stars at night. It is customary on this day to give up the use of bronze vessels and to give them away in charity.[7]

Just as persons carrying or accompanying a corpse to the cemetery are considered *sutaki* (under ceremonial impurity), so those who witness this rite are also considered unclean : but they are purified by a sight of the stars.[8]

Young girls watching the starry sky at night recite a verse which means, " I worshipped the star-spangled firmament first and

[1] K. P. Joshi, Limbdi.
[2] R. B. Pandya, Jetpur Sanskrit Pathashālā.
[3] The Schoolmaster of Khirasarā.
[4] D. K. Pandya, Dhhānk, and N. M. Dave, Sānkā.
[5] B. K. Dave, Kotda-Sangani.
[6] Jairam Vasaram, Jodia.
[7] Kalyanji Bhaishankar, Kolki, and R. B. Pandya, Jetpur.
[8] G. K. Bhatt, Songadh.

* A superior kind of rice.
† Twisted braids of *darbha* grass.
‡ *Arghya* is an offering of water in a spoon filled with barley seeds, sesamum seeds, sandal ointment, rice, and flowers.
§ Two varieties of sacred grass, used in thatching roofs.

then my lover Ābhlā dabhlā Kankunā dābhlā* — "Ye stars! blind the prowling thief and seize him if he tries to steal away, and your blessings on my lord confer!"[1]

The *Rohini* and *Krittika* constellations, popularly known as Gadli, are supposed to indicate the rise and fall in the cotton-market.[2]

The dimmest star of the *saptarshi* group foretells the death of a person within six months from the date on which it becomes invisible to him.[3] Again, if a man cannot perceive the *saptarshi* or the galaxy in the sky, it is considered such a bad omen that his end is believed to be near at hand.[4]

The rainbow is believed to be the bow of Indra,† the god of rains, and is therefore called '*Indra-dhanushya.*' We see it when Indra draws his bow to release the rains from the rākshasas (demons);[5] or, when successful in bringing down rain, Indra manifests his glory by drawing a bow;[6] or when in the struggle for supremacy between Summer and the rainy season, Indra draws his bow to defeat Summer.[7]

It is also believed that when Rāmchandra, the hero of the *Rāmāyana*, adjusted an arrow to the bow of Shiva, to compete for the hand of Sītā in the swayamvara (or maiden's-choice marriage) celebrated by her, the bow was split into three pieces, which ever since present themselves as rainbows in the sky.[8]

The rainbow is popularly regarded as an indication of good or bad rainfall according as it appears at particular hours and in particular directions. If a rainbow appears in the east a speedy rainfall is expected; if on the other hand it is seen in the west, rainfall is apprehended to be distant.[9] Some people, however, believe the contrary, *i.e.*, they regard the appearance of a rainbow in the west as an indication of good rains, and in the east as a sign of scarce rainfall.[10] Perhaps both ideas are reconciled by a third belief according to which the appearance of a rainbow in a direction facing the sun, indicates the proximity of rain.[11]

If a rainbow is seen at sunset or sunrise just before the commencement of rain the fall of rain will be excessive; but if it appears after rainfall, the rain will probably cease.[12] According to some persons the appearance of a rainbow in the morning portends a drought.[13] There is, however, a popular saying to the effect that were the *kachbi, i. e.*, the rainbow, to be seen at sunrise in the west, it foretells great floods before nightfall.[7]

The sight of a rainbow is sometimes regarded as a bad omen. Some believe that it shortens a man's life and brings misfortunes to him.[4] Others believe that it is calamitous to a man's relations by marriage, especially to the mother-in-law, who is sure to lose her power of hearing.[14] People sometimes clash earthen vessels against one another to avert the evils which are to be feared from a rainbow.[15] It is also said that the sight of the whole of the rainbow is a good omen:

[1] Odhowji Avichal, Lākhāpadar.
[2] Talakshi Dharamsi, Khandhar.
[3] The Deputy Educational Inspector of Gohelwad. L. D. Mehta, Mota Devalia.
[4] H'rji Monji, Ganod.
[5] Nandlal Kalidas, Chhatrāsā.
[6] N. M. Dave, Sānkā.
[7] The Schoolmaster of Pālānvār.
[8] D. K. Pandya, Dhhank.
[9] K. P. Joshi, Limbdi.
[10] The Schoolmaster of Luvaria. The Schoolmaster of Khandhar.
[11] Mr. Kalyanji Bhaishankar, Kolki.
[12] Mr. R. B. Pandya, Jetpur.
[13] Mr. M. M. Rana, Barton Female Training College, Rajkot.

* Meaningless terms.

† Indra has full sway over the twelve meghas (or clouds), of which Shāmaghana is the greatest. Indra directs them to pour down waters in whatever regions he likes. At the time of the deluge he lets loose all the twelve meghas under the lead of Shāmaghana and thus brings about the destruction of this world.—N. D Vora, Rajpara.

but the sight of a part, however large, is inauspicious.[1]

According to the *Purānas*, the milky way or *ākāsh-ganga* is the celestial River Ganga which was brought down by Bhagīrath to the earth.[2] King Sagar once performed an *ashwa-medha** sacrifice, when, according to custom, he let loose a horse, and sent his sixty thousand sons with it. Indra, jealous of the growing power of Sagar, stole the horse and concealed it in the hermitage of Kapila, when the sage was deeply absorbed in religious meditation. The sixty thousand sons of Sagar followed it to this asylum, where they taunted and insulted the sage, believing him to be the thief. Kapila, who was ignorant of the theft, opened his long-closed eyes in anger, emitting sparks of flame from them, and destroyed the sons of Sagar together with the whole of their army. Bhagīrath, the grandson of Sagar, propitiated the sage, and on his advice practised religious austerities in honour of Shiva for the purpose of bringing down the River Ganga from heaven. Through the kindness of God Shiva, Bhagīrath was at last successful in bringing the celestial river down to this world; and with the water of the river he revived the sons of Sagar. The River Ganga (*i. e.*, the Ganges) in this world is therefore also known by the name of Bhāgirathi. It is this heavenly river which we see as the milky way.[3] Like the sacred Ganges on the earth, the River Ganga in the celestial regions is held in great respect by the gods[4] and purifies the heavenly bodies, just as the earthly Ganges washes away the worst sins of mortals.[1]

Some people, however, believe the milky way to be the track by which the holy Ganges descended from heaven to earth.[5]

Another belief is that the God Vishnu, at the time of his Vāman (or Dwarf) incarnation, touched the *ina* (*i. e.*, the Egg) in his third footstep and thus caused a flow of waters, which is known as *ākāsh-ganga*.[6] Some suppose the milky way to be a ladder leading to the heavens.[7] Astrologers call it *Vatsa*, a fictitious creature with numerous horns, mouths, and tails.[8] According to another belief, the milky way consists of two *rekhās*—lines—one of sin and the other of good and meritorious actions. The length of one line compared to the other betokens the predominance of good or evil as the case may be.[9] The milky way is also supposed to be the track left by the *rath* or car of Rāmachandra.[10]

Ākāsh-ganga or the milky way is said to consist of one crore and eighty lacs of stars.[11] If a man cannot perceive the milky way in the sky, his end is believed to be near at hand.[12]

The Musalmāns declare the milky way to be the track formed by the footstep of the horse of the Prophet Muhammad, on the occasion of his night-journey to Heaven.[7]

[1] Mr. D. K. Shah, Charadwah.
[2] Mr. Jairam Vasaram, Jodia, and B. K. Dave, Kotda-Sangani.
[3] Mr. Vallabh Ramji, Mendardā.
[4] Mr. N. D. Vora, Rajpara.
[5] Mr. Nandlal Kalidas, Chhatrasa.
[6] Mr. Jethalal Anupram, Aman.
[7] Mr. Jairam Vasaram, Jodia.
[8] Mr. N. M. Dave, Sānkā.
[9] Mr. D. K. Pandya, Dhhank.
[10] Mr. K. B. Fazlul'ah.
[11] Mr. G. K. Bhall, Songadh.
[12] Mr Hirji Monji, Ganod.

* When a king desired to be *Chakravarti*—Sovereign of all India—he used to perform a horse-sacrifice, and a horse was let loose with a copper-plate fastened to its head with the name of the king engraved upon the plate. The horse moved in front followed by the king's army. Those who were not willing to acknowledge the suzerainty of the king challenged his army by seizing the horse. Such a horse-sacrifice, if successfully completed, threatens the power of Indra, who is therefore said to be very jealous and to create obstacles to the performance of such sacrifices—K. D. Desai.

The occasion for earth-worship most frequently arises when anything is to be built upon its surface. At the time of setting the *manek-stambha*, or the first pillar of a marriage-bower or a bower for a thread-ceremony,[1] before commencing the construction of wells, reservoirs, and tanks[1] and in laying the foundation-stone of a house, a temple, or a sacrificial pit,[2] or of a street, a fortress, a city, or a village,[3] or of any constructive work raised upon or made under the ground, certain ceremonies, called *khat-muhūrt* or *khat-puja*, are performed. The earth-mother is then worshipped in the manner prescribed in the *Shastras*, to propitiate her against interruptions in the completion of the work undertaken. The owner or the person interested in the new construction pours a little water on the earth where the foundation-pit is to be dug, sprinkles red lac and *gulal* (red powder), places a betel-nut and a few precious coins, and digs out the first clod of earth himself.[4] Some of the things offered to the earth at the time of *khat-puja* are *panchāmrit*,* betel-nuts, betel-leaves, *pancha-ratna* (or the five kinds of precious things, namely, gold, silver, copper, coral, and pearls), a bowl and green garments.[2] Under the influence of particular *rāshis* (signs of the zodiac), particular corners of the building under construction are required to be dug in the *khat-muhūrt* ceremonies.[3] For instance, a little digging in the north-west corner is believed to be favourable to the constructor who happens to be under the influence of *Sinha* (Leo), *Kanya* (Virgo) and *Tula* (Libra): in the north-east corner, if under the influence of *Vrishchika* (Scorpio), *Dhanu* (Sagittarius) and *Makar* (Capricornus): in the south-east corner if under the sway of *Kumbha* (Aquarius), *Mīn* (Pisces) and *Mesha* (Aries): in the south-west corner in the case of *Vrishabh* (Taurus), *Mithun* (Gemini) and *Kark* (Cancer).[3] After the worship of the earth-mother, sugar or molasses is distributed among neighbours, bystanders and relatives, in token of the auspiciousness of the occasion.[5] An image of Ganpati is worshipped in a copper-dish, this is buried underground, and a brick is laid on it when starting the work of construction.[3] In setting up the *manek-stambha* on marriage occasions, a small earthen bowl is filled with milk, curds, turmeric, *dūrvā*-sprouts† and *mag* seeds (phasoleus mungo), and buried in the ground after being sprinkled over with red lac and rice.[6]

The ceremonies appertaining to *khat-muhūrt* are treated of at length in a book called *Dharma-sindhu*.[7] They are believed to secure durability of construction.[4]

On the *Dasarā*‡ day or the 10th day of the bright half of Ashvin (the last month), Rājās go out in state with their ministers and subjects to worship the earth-mother and the holy *shami* tree (prosopis spicegera). A wetted plot of ground is first dug over with pikes, *javālā* (tender wheat plants) and

[1] Mr. N. D. Vora, Rajpara.
[2] Mr. D. K. Pandya, Dhhank.
[3] Mr. N. M. Dave, Sānkā.
[4] Mr. Talakshi Dharashi, Sayala.
[5] The Schoolmaster of Dadvi.
[6] Mr. Jairam Vasaram, Jodia.
[7] The Schoolmaster of Gondal Taluka

* A mixture of milk, curds, ghi, honey and sugar.

† Dūrvā is a kind of sacred grass.

‡ On the Dasarā holiday, which is also known as *Vijayādashmī*, Hindus take special dishes, dress themselves in their best garments and go out of towns and villages to worship the earth-mother and the holy *shami*, with *javālā* stalks, a few of which are inserted in the folds of their head-dress as auspicious tokens. In towns, and big cities a procession is formed, conducted by some city magnate or a native chief riding an elephant. They go in state to the place of worship, and after the completion of the worship a goat or a he buffalo, preferably the latter, is killed, and a salvo of three to seven or more cannon is fired. People then return home and prostrate themselves before their elders, and receive from them a handful of candied sugar, a betel-nut and leaf, with blessings for long-life and prosperity. Such blessings are considered likely to prove effective.—K. D. Desai.

shami leaves are then mixed with the muddy earth, and small balls of the mixture are made. A pice and betel-nut are placed in each ball, and they are presented to the worshipper as a mark of good luck. Travellers carry such balls with them on their journeys for luck. Kings carry the same to obtain success on the battle-field. The Pāndavas had such balls with them on the field of Kurukshetra when they obtained a victory over the Kauravas.[1] The balls are also used as *pastānā*.* The *javālā* in the balls are taken out and allowed to grow in an earthen vessel filled with clay and manure till they reach a span in heigth, when they are taken up and used.[2]

Earth-worship is performed before burying treasure underground, and also when a marriage-procession, at the time of returning, reaches the limits of the bridegroom's village.[3]

In some places, virgins worship the plot of ground on which the *Holi* is lighted, for about ten or twelve days after the *Holi* holiday.[4]

Another occasion for earth-worship is the third day of the bright half of Chaitra (the sixth month), on which day Vishnu saved the earth in his Varāha (or Boar) incarnation, when it was being carried to the nether regions by the demon Shankhāsur.[5]

On the eighth day of the bright half of Māgh and also of Āshvin (the fourth and the last month respectively), *naivedya* (an oblation of food) is offered to the earth-mother, and is then used as her *prasād* (gift). No cooked food is allowed to fall on the ground on this day: even the leavings after meals are given away to cows.[6]

When any ceremony is to be performed on the earth's surface, as much of the spot as is required for the ceremony is cleansed by watering it and plastering it with cow-dung. A betel-nut and a pice are then placed on it as the *Chādā* or rent of the spot.[7]

On those occasions when *dakshina* is given to Brāhmans outside the village limits, worship of the earth-mother is performed by pouring milk on the ground, and by placing seven betel-nuts and seven single copper-pieces thereon.[8]

Some ambitious Brāhmans dig earth from near the roots of a banyan tree after offering prayer to the earth, and out of it, make an image of *Parthishwar*—Lord of the Earth— hoping thereby to obtain wealth. The same ceremony, if observed near the roots of a pipal tree (ficus religiosa), is believed to confer wealth and male issue.[2]

When Vishnu killed the demons Madhu and Kaitabha, the earth was strewn with their flesh and marrow (*meda*). Therefore the earth is called *medini*, and for the same reason is unclean, and no holy objects are allowed to touch it.[9] Another explanation is that the earth was rendered unclean because blood was shed on its surface in the combat of the demon Vritrāsur with the god Indra.[10]

The things polluted by a contact with the earth are either objects which are to be

[1] Mr. N. D. Vora, Rajpara.
[2] Mr. Jairam Vasaram, Jodia.
[3] Mr. H. M. Bhatt, Ganod.
[4] Mr. Talakshi Dharashi, Sayala.
[5] Mr. B. K. Dave, Kotda-Sangani.
[6] Mr. Nandlal Kalidas, Chhatrāsā, and the Schoolmaster of Jāsdān.
[7] The Schoolmaster of Pātanvāv.
[8] The Schoolmaster of Sultanpur.
[9] Mr. Laxmichand Hemji, Vasāvad.
[10] Mr. Madhowji Tulsiram, Movaiya.

* Some Hindus, when intending to go on a journey, consult an astrologer as to the *muhūrt* or auspicious hour for setting out. If they do not happen to leave their place at the prescribed moment, they put a *pasrānā*—some of the articles to be carried by them in their journey—such as a suit of clothes or a box, in a neighbour's house as a token of their having set out at the stated time.—K. D. Desai.

dedicated to gods, such as sandal-wood ointment, *panchāmrit*,* the leaves of the *bel* tree (Aegle marmelos), *tulsi* leaves (leaves of the holy or sweet basil plant), betel-leaves and flowers ;[1] or objects which are sacred because of their having been dedicated to the gods, including *tīrtha*[2] or water used in bathing the images of gods†; or things which are by nature so holy that it is improper to place them on the bare earth ; for instance, images of deities, water of the sacred Ganges or the Jumna,[3] any holy writ,[4] a conch-shell and even gold.[5] Cooked food also deserves respect, as it supports the lives of men, and it is sinful in a Hindu to let it lie on the bare ground. Any irregular conduct in this respect arouses the wrath of the Annadeva (or the food, deity).[6]

It is, however, maintained by some that the reason why certain things, such as materials of worship, are not allowed to touch the earth, is that the earth itself being a deity, such things would be dedicated to this deity by a contact with the earth and would thus become incapable of any further use, as things that are dedicated to one deity cannot again be offered to another.[7]

During the course of the recitation of mantras (holy hymns) in honour of Vishnu and Mahādeva ; on the occasion of offering prayers to the *grahas* (planets) for their propitiation ; and on occasions like *Vishnu-yāga*,‡ *Mahārudra*,‡ *Shatachandi*, *Gayatrī-purashchara*§ and *Brāhmana-varana*‖ the devotee or the sacrificer and the priest sleep on *darbha* grass or on clean woollen blankets, spread on the bare ground.[1]

Other occasions for sleeping on the floor are the days of the observance of certain *vrats* or vows ; such as, the *Divāsa* or the 15th day of the dark half of Āshādh (the ninth month), the *Jamnāshtami* or the 8th day of the dark half of Shrāvana (the tenth month), the days of *Goatrad*, a *vrat* lasting from the 11th day to the 15th day of the bright half of Bhādrapad, Mahāshivarātri or the 14th day of the dark half of Māgh, the Ekādashi day or the 11th day of both the bright and dark halves of a month,[4] the *Navrātra* days or the first nine days Ashvin, eclipse days, and the day of *Jāgran* or the 15th day of the bright half of Āshādh,[6] besides, sometimes, the whole of the months of Shrāvana and the Purushottam or intercalary month ; and the *chāturmās*, *i. e.*, the four months of the rainy season.[8]

A Brāhman in his *brahmacharya* (or the period of his life which, according to the *Shāstras*, should be devoted to the acquirement of learning, and which commences from the date of his being invested with the sacred thread and terminates at the age of twenty-three) and a widow are not allowed by the *Shāstras* to sleep elsewhere than on beds made on the ground.[4]

Women, while in menstruation, sleep on the floor for four days.[2] Some women, when they are separated from their husbands, also sleep in this fashion.[8]

A dying person, two or three minutes before his death, is placed on the ground, which

[1] Mr. N. D. Vora, Rajpara.
[2] The Schoolmaster of Lilapur.
[3] Mr. Jairam Vasaram, Jodia.
[4] Mr. D. K. Pandya, Dhhank.
[5] Mr. K. D. Desai.
[6] The Schoolmaster of Dadvi.
[7] The Schoolmaster of Gondal Taluka.
[8] Mr. M. M. Rana, Barton Female Training College, Rajkot.

* A mixture of milk, curds, ghi, honey, and sugar.

† Such objects are taken in a plate and thrown over a *tulsi* (or sweet basil) plant.—K. D. Desai.

‡ Sacrifices in honour of Vishnu, Mahādev and the goddess Chandi, respectively.—K. D. Desai.

§ A form of devotion requiring the recitation of the *Gayatri-mantra* a hundred thousand times with certain symbolic ceremonies.—K. D. Desai.

‖ The appointment of duly authorised Brāhmans to perform religious ceremonies.—K. D. Desai.

is first purified with cow-dung-plaster.[1] For ten days after a death, the members of the deceased's household and his relatives sleep on beds spread on the bare ground.[2] If the demise be very affecting, the nearest relatives sleep on the floor for periods which may extend to three months, six months, or even for a year, and sometimes the penance lasts for their whole lives.[1]

It is customary, among some sects, not to allow the *sātharā*—*i. e.*, the spot lately occupied by a corpse in the house—to be *suna* or unoccupied for a single night. Someone must sleep on the spot for twelve consecutive days from the date of demise.[3]

Pilgrims,* after pilgrimage, abandon sensual pleasures, take their meals only once every day, and sleep on the floor.[1] It is customary to sleep always on the ground while in holy places. Devotees, ascetics, *sādhus*, and their disciples sleep on the ground.[2]

The God Indra has twelve *meghas* or clouds under his control, and he directs each of them to pour out their waters wherever he likes. When in the least irritated in the execution of his orders, Indra's voice is heard in this world in thunder-claps which rise to a terrible pitch if the deity becomes downright angry.[1] Thunder is also said to be the loud laughter of Indra when in a happy mood.[4]

Another belief is that during the rainy season, Indra plays *gedi-dānda*†, and the strokes given to the *gedi* in the course of the game, produce what we call thunder;[5] or, that the clouds are god's footballs, and thunder is produced by his foot striking them, while at play during the rainy season.[2] Some believe thunder to be due to the loud sounds produced by various musical instruments which are played upon the occasion of the marriage-ceremony of Indra.[6] According to others, thunder is produced by the cannon of Indra;[7] or, as some again say, by the trumpetings of *Airāvat*, the elephant of Indra[8]; or, we hear thunder when Indra draws his bow and adjusts an arrow to the bow-string, in order to bring about the fall of rain.[9]

A further belief attributes thunder to the very rapid pace of the chariot of Bhagwān.[10] Some people, however, say that it is produced when Bhīma (one of the five Pāndavas) wields his prodigious club or bludgeon.[11] In the opinion of others, Vidyut or Tanyatun, the offspring of Lambā, the daughter of Daksha, and the wife of Dharmarāj thunders in the rainy season.[12] It is also suggested that the god of rains shakes the heavens and thus produces thunder.[3] The *Shāstras*, it is said, declare that thunder is caused by the sounds of the *dundubhi*—or

[1] Mr. M. M. Rana, Rajkot.
[2] Mr. D. K. Pandya, Dhhank.
[3] Mr. Jairam Vasaram, Jodia.
[4] Mr. L. I. Joshi, Surela.
[5] Mr. K. P. Joshi, Limbdi.
[6] Mr. N. D. Vora, Rajpara, or of Bhagwan, according to Jairam Vasaram, Jodia.
[7] Mr. N. M. Dave, Sānkā.
[8] Mr. N. D. Vora, Rajpara.
[9] The Shastri of Jetpur, Pathashala.
[10] The Schoolmaster of Pāolānvav.
[11] Mr. G. K. Dave, Sultanpur.
[12] The Schoolmaster of Rajkot Girls' School.

* Intending pilgrims sometimes impose such self-denials upon themselves, vowing abnegation from particular articles of food or wear till they have performed their pilgrimage. Some renounce the use of ghi, some of milk, others of betel-leaf or nut, others swear not to wear a turban or a dupatta—till they are given the merit of a pilgrimage.—Khan Bahadur Fazlullah.

† This game, much resembling the English boys' game of Tip cat, is also known as *gilli-dānda*. The *gedi* or *gilli* is a small piece of wood, two or three inches in length, an inch or less in diameter and sometimes tapering at both ends. The *dānda* is a small round stick, of the same thickness and a foot or more in length, by which the *gedi* is played. There are two sides to the game as in cricket, though not composed of a definite number of players. There are a number of ways in which the game can be played.—K. D. Desai.

kettledrums—beaten by the gods in delight at the sight of rain.[1] There is also a popular belief in the Surat district that an old hag causes thunder either when she grinds corn or when she rolls stones in the clouds.[2]

The prevalent belief about lightning seems to be that it is the girl whom Kansa tried to dash against a stone, but who escaped and went up to the sky. Kansa, the tyrant king of Mathura, was informed by a heavenly voice, by way of prophecy, that a son would be born to his sister who would cause his destruction. Kansa thereupon confined his sister Devaki and her husband Vasudeva in prison, loaded them with fetters, and kept the strictest watch over them. He took from Devaki, and slew, every child of hers as soon as it was born. In this way he disposed of her first six children. On the seventh occasion, however, on which Devaki gave birth to a son named Krishna, a girl was born at the same hour to Nanda in Mathura; and Vasudeva secretly interchanged the two children in spite of the vigilance of Kansa. When Kansa knew of his sister having been delivered, he seized the infant girl and tried to dash her against a stone. The little one immediately flew away to the skies, where she still dwells in the form of *Vijli* or lightning.[3]

The *Shāstras* describe *Vijli* as the distinctive weapon of Indra, just as *pashupatākā* is peculiar to Shiva and the *Gāndīva* bow to Arjuna.[4]

Other beliefs about lightning are that *Vijli* is the sister of Megharāja, the god of rains, and appears to announce his approach:[5] that *Vijli* is a goddess who rests upon winds, fire, and rains:[6] that *Vijli* is but the thunderbolt of Indra:[7] that lightnings are the flashes of the bright weapon of Indra:[8] that lightning is the lustre of the fireworks and the lamps lighted by the gods in honour of the nuptials of Indra:[9] that lightning is produced by the sparks caused by the friction of the *gedi* and the *dāndā* of Indra when the god plays the game.[10] *Vijli* is also known as Saudāmini, *i. e.*, one residing on Mount Sudāma.[11]

The occurrence of thunder and the appearance of lightning on particular days and in particular directions are regarded as signs of the abundance or scarcity of rain during the season.

Thunder during the Rohini *nakshatra** is a bad omen: it foreshadows either a famine,[12] or a *Boterun*, *i. e.*, complete cessation of rains for seventy-two days after the thunder-claps are heard.[8] According to another view, if the Rohini *nakshatra* lasts for a fortnight and if the sky is clear during the period and yet lightning and thunder occur, a *Boterun* will be the consequence; but if lightning and thunder were to accompany the clouds in the same *nakshatra*, heavy and plentiful rains may be confidently expected.[13] Lightning without clouds in the same *nakshatra* is believed to be the cause of what is popularly called Rohini-*dāzi*, *i.e.*, the burning heat of Rohini.[14]

Some persons expect a *Boterun* after *kadakas* or crashing thunder. Others apprehend a famine if they hear thunder on the second day of the bright half of Jyeshtha (the eighth month).[8]

[1] Mr. H. M. Bhatt, Ganod.
[2] Mr. K. D. Desai.
[3] The Schoolmasters of Dhhank, Sanka, Limbdi, and Sultanpur.
[4] Mr. M. M. Rana, Rajkot.
[5] The Schoolmaster of Lilapur.
[6] The Schoolmaster of Charadwa.
[7] The Schoolmaster of Surela.
[8] Mr. N. M. Dave, Sanka.
[9] Mr. N. D. Vora, Rajpara.
[10] The Schoolmaster of Kolki.
[11] The Schoolmaster of Gondal.
[12] Mr. D. K. Pandya, Dhhank.
[13] Mr. B. K. Dave, Kotda-Sangani.
[14] The Schoolmaster of Dadvi.

* *i.e.*, the period for which the Rohini *nakshatra* lasts.

Thunder or lightning in the Hasta* *nakshatra* foretells good harvests and a prosperous year.[1] Thunder in the same *nakshatra* is believed to muzzle the jaws of serpents and other noxious creatures, and to achieve this object, also, *a sāmelu* (or a log of wood) is struck against a *mobhārā* (or a hollow stone used for threshing corn).[2] If thunder is not heard during this *nakshatra*, mosquitoes and other insects and vermin are believed to be likely to multiply.[3]

If thunder is heard during the Ārdrā *nakshatra*, the rainfall will be delayed for a month.[4]

Lightning is commonly seen on the second and the fifth day of the bright half of Āshādh, and is considered a sign of good rainfall, while its absence indicates a probable scarcity of rain.[5] Its appearance on the fifth day of Āshādh is believed by some to foretell an early fall of rain.[1] Since the rainfall, and therefore the state of the crops during the ensuing year, are suggested by lightning on this day, corn-dealers settle a rise or fall in the price of corn according as lightning is or is not seen on that occasion.[6]

Thunder in the east predicts a speedy fall of rain.[1] If flashes of lightning are seen in the north-east or the north, rain will fall within three days.[1] Lightning in the south-east or the south foretells extreme heat.[7]

Long-continued thunder shows that the rainfall is distant. Similarly, continued flashes of lightning intimate danger to the lives and property of people.[7] Sudden thunder portends an immediate cessation of rain.[1] Thunder or lightning out of season threatens calamity to the country.[8]

Vijli or lightning is said to be fettered on the fifth day of the bright half of Āshādh—(or, as some say, on the second day of Shrāvan)[2]—after which date no apprehensions of its destructive powers need be entertained.[9] Till then, however, it is free and is likely to injure those persons† who have not cut or shaved their hair from their birth.[10]

The occurrence of lightning is believed to cause the delivery and sometimes even the death of pregnant women.[11]

Any period marked by the occurrence of lightning is considered inauspicious.[12]

The Puranas speak of fourteen worlds—the seven *swargas* (celestial regions) and the seven *pātāls* (nether regions)‡. Underneath the seventh *pātāl*§ lies Shesha (the divine cobra) who supports all the fourteen worlds on one of his one thousand hoods. On account of the heavy burden, the serpent-god sometimes gets tired, and tries to change his position. The result of the movement is an earth-quake.[9] According to another version, an earthquake occurs when Shesha changes

[1] Mr. D. K. Pandya, Dhhank.
[2] Mr. N. M. Dave, Sānkā.
[3] Mr. B. K. Dave, Kotda-Sangani.
[4] The Schoolmaster of Luvaria.
[5] The Schoolmaster of Dadvi.
[6] The Schoolmaster of Songadh.
[7] Talakshi, Dharashi, Sayala.
[8] Mr. L. H. Jadow, Vaśawad.
[9] Mr. M. M. Rana, Rajkot.
[10] Mr, G. K. Dave, Sultanpur.
[11] The Schoolmaster of Charadwa.
[12] Mr. Jairam Vasaram, Jodia.

* The Hasta *nakshatra* generally commences at the end of Bhādrapad or the beginning of Ashvin and lasts for a fortnight. The rains during this period, which are required for the rabi crops, are so much esteemed that each drop of them is said to be worth a drop of ghi. People store the *hathio-varshāl* or the rain water of Hasta in reservoirs for drinking purposes, believing it to be very pure and digestive.—K. D. Desai.

† Among the Hindus it is customary for those whose children do not live to keep their children unshaved for a certain number of years, after which the children are taken to a holy place and shaved there for the first time. The temple of Ranchhodji at Dākor is a favourite place for such ceremonies.—K. D. Desai.

‡ The seven nether worlds are Atāl, Vital, Sutal, Talātal, Mahātal, Rasātal, and Pātāl.

§ In an ocean, as some say—D. K. Pandya, Dhhank.

his posture in sleep,[1] or is the result of a hair falling from the body of Shesha.[2] Some people say that ordinarily Shesha does not feel the weight of the fourteen worlds on his head ; he bears the load as if it were only a single sesamum seed. But when too much sin accumulates in any of the regions, the burden becomes unbearable for him : he begins to shake under it, and an earthquake occurs.[3]

Some believe that there is a tortoise under the divine cobra who supports the world ;[4] others go further, and add a frog below the tortoise :[5] and it is said that the slightest motion on the part of either the tortoise or the cobra is the cause of an earthquake.

Another belief is that earthquakes occur whenever there is tyranny or injustice on the part of a king, or whenever immorality spreads in society, because the earth is unable to bear the sin, and trembles at the sight of it.[6]

According to a different opinion, the earth is supported by the *Pothia* or the favourite bull of Shiva on one of his horns. An earthquake is caused whenever he transfers the earth from one horn to another in order to relieve the former from the constant pressure of the burden.[7]

There is also a belief that deities of some strange species reside in the nether regions, and the earth is shaken whenever these beings fight among themselves.[5]

According to the Varāha-sanhita, an earthquake is always the precursor of some unprecedented calamity.[8] The prevalent belief in the popular mind seems to be that an earthquake is the result of immorality and sin, and further that it forebodes some dire calamity, such as famine, pestilence, an outbreak of fire, a revolution, or a great war.[9] The phenomenon is, therefore, regarded with great fear ; and when it occurs, people endeavour to avoid the contingent evils by such meritorious acts as the giving of alms, and generally by leading a virtuous life.[10]

The most popular of the holy rivers are the Ganges, the Jumna (or Jamuna), the Narbadā, the Saraswati (near Sidhpur), the Kāveri, the Godāvari, the Gandaki, the Sarayu, the Dāmodari, the Sindhu (or Indus), the Mahānad, the Gomati (near Dwārka), the Brahmaputra, the Sābarmati, the Ghels (near Gaddheda), the Tungabhadra, the Suvarnabhadrā, the Bhadrashitā, the Jambuvati, the Phalaku (or Phalgu), the Kaushiki, the Tāmraparni, the Sita and the Alakanandā. Any point where three rivers meet is also a sacred place. Most of the holy rivers are the subject of many traditions, and books have been written to celebrate their merits.

The Ganges, the Jumna, and the Godāvari are said to be the holiest of all rivers.[9] There are a number of beliefs about the origin of the Ganges. One of them is that the Ganges is the stream caused by King Bali washing the feet of Vāman (the Dwarf incarnation of Vishnu).[11] Another story relates that the god Brahma was exhausted by overwork at the time of the marriage of Shiva and Pārvati. The gods, therefore, created water from their own lustres, and gave it to Brahma in a gourd, to be used in a similar contingency. When Vishnu in his *Vāman avatār* (or Dwarf incarnation) bestrode the heavens with a single step, Brahma washed his toe in the water from this gourd. A stream was thus created called Swarga-ganga

[1] Mr. Jethalal Devji, Bantwā.
[2] Mr. G. K. Bhatt, Songadh.
[3] Mr. D. K. Pandya, Dhhank, and Mr. M. M. Rana, Rajkot.
[4] The Deputy Educational Inspector of Gohelwad.
[5] Mr. Jairam Vasaram, Jodia.
[6] Mr. K. P. Josi, Limbdi, and Mr. Raju Ramjee Kanjee Pathak, Girls' School, Gondal.
[7] Mr. J. K. Upaddhyaya, Pātanvāo.
[8] Mr. Raju Ramjee Kanjee Pathak, Gondal.
[9] Mr. D. K. Pandya, Dhhank.
[10] Mr. K. D. Desai.
[11] Mr. M. M. Rana Rajkot.

and brought down to the earth by Bhagīrath, the grandson of Sagar. When the Ganges fell from the heavens, it was supported and held fast by God Shiva in his *jatā* or matted hair. It was released by his loosening the hair, and in its course, inundated the sacrificial ground of King Jahnu. The latter, being angry, drank up its waters. On the entreaties of Bhagīrath, he released the stream by tearing off his thigh.* The river then flowed to the spot where the sixty thousand sons of Sagar were burnt to ashes; and it is said by some that one of the sixty thousand was saved at the end of each year up to the year 1955 of the Samvat era (corresponding to A. D. 1899), by the end of which period all the sixty thousand had attained salvation. From the earth the Ganges went to the nether regions. Thus flowing in the heavens, on the earth and in the Pātāl, the Ganges is called Tripathaga (*i. e.*, flowing in three courses). In its divine form, the Ganges is the wife of Shiva. Owing to the curse of Brahma, she was born in human form in this world and was married to Shantanu, by whom she became the mother of Bhishma, the heroic uncle of the Kauravas and the Pāndavas.[1]

It is customary among Hindu pilgrims, when they visit Kāshi (Benares) to take with them copper-vessels filled with *Gangājal* (water of the Ganges), and to worship the Gangā when they reach their homes after the pilgrimage. A figure is drawn in seven different kinds of corn; the bowl is placed on it; *abil gulāl* (red powder), frankincense, and *naivedya* (an oblation of food) are offered: a ghi lamp is lighted: a Brahman woman is dressed as Uma, the wife of Shiva, and Brahmans are entertained at a feast, *dakshina* being given to them.[2]

The water of the Ganges, as well as that of the Jumna, is believed to be so pure that it cannot be affected by microbes, even if kept for years in the house. This quality is believed to be a manifestation of its divine nature. It is further called *patit-pāvan* (lit. purifier of the fallen), and exculpates the sinful from their sins, either by a single draught or by bathing in it.[3] *Gangājal* is kept in most Hindu families, a draught of it taken by a dying person being believed to secure *moksha* or eternal salvation for the soul.[4]

A vow is observed by women, in honour of the Ganges, for the first ten days of the month of Jyéshtha. On these days they rise early in the morning and bathe in the holy waters of the Ganges.[5]

Sometimes ghi lamps are placed upon the waters of the Ganges or the Jumna, and vessels of metal, pice, and cocoanuts are cast into the stream. At such a time, when many people are standing on the banks offering prayers with folded hands, or engaged in the *arati*,† the river presents a very picturesque scene, the numerous lights being reflected in the water.[6]

The Jamuna or Yamuna is the daughter of the Sun, and the sister of Yama, the god of Death. The banks of the Jumna are well known as the scene of the amorous sports of God Krishna.[7] The story of the defeat of the demon Kāliya Nāg who was ejected from the Jumna by Krishna is well-known.

[1] Mr. M. M. Rana, Rajkot.
[2] The Schoolmaster of Lilapur.
[3] Mr. D. K. Pandya, Dhhank.
[4] The Schoolmaster of Kolki.
[5] The Schoolmaster of Upleta.
[6] The Schoolmaster of Kolki and the Shastri of Jetpur Pathashala.
[7] Mr. N. M. Dave, Sanka.

* The river is, therefore, regarded as his daughter, and is called Jahnavi.

† The waving of lights to and fro before an object of worship.

It is said that those who have bathed in the Jumnā or have once tasted its water, need not be afraid of Yama, the god of Death.[1] It is considered meritorious among the Hindus to bathe the image of god Shiva in water from the holy Jumnā or the Ganges or the Godāvari.[2] There is a popular *shloka* in honour of the Jumnā which runs:—"Victory to thee! Oh Yamunā, flowing through the Madhu-vana (the Madhu woods), the bearer of shining waters, the companion of Jāhnavi, the daughter of Sindhu, the ornament of the enemy of Madhu (*viz.*, Krishna), the appeaser of Mādhava, the dispeller of the danger of Gokal, the destroyer of the sins of the world, the giver of intellect, the scene of the amorous sports of Keshava. Victory to thee! O remover of difficulties, purify me."[3]

The banks of the Godāvari are known as the site of the hermitage of Gautama. When the planet Brihaspati (Jupiter) enters the Sinha-rāshi (the constellation Leo)* the holy Ganges goes to the Godāvari, and remains there for one year. During that year, all the gods are believed to bathe in this river. Thousands of pilgrims visit Nasik to offer prayers to the Godāvari, and after bathing in the river, give alms to Brahmans. Similarly, on the Kapilāshashti day, on which six *jogs* or conjunctive incidents occur simultaneously, the virtue of all *tīrthas* or holy places is believed to be concentrated in the Godāvari at Nasik.[3]

The mere sight of the Narbadā has the same effect as a bath in the Ganges or the Jumnā.[4] It is said that the Narbadā is the image of Shiva, and that fragments of the stony bow of Shiva are to be found in its bed.[5] The stones in the bed of this river have the same sanctity as the images of god Shiva.[6] *Shāligram* stones, which are worshipped as the images of Vishnu, are found in this river.[6] It is an act of high merit among Hindus to take a *pradakshinā* round the Narbadā, *i. e.*, to travel along the banks of the river, inhabited as the region is by many *Sādhus* and other holy persons.[7] Ashvatthāmā, the immortal son of Drona, is believed to reside on the banks of this river and to pay occasional visits to the Bhils in the neighbourhood.[7] The *Shukla-tīrtha*, situated on the Narbadā, is visited by numerous pilgrims, and a fair is held there on every sixtieth year.[7]

The sage Kapila instructed his mother Devahūti with divine knowledge on the banks of the Saraswati. Since then, the river is held sacred and funeral ceremonies—*Shrāddhas*—are performed on its banks in honour of departed female ancestors.[5] Similarly *Shrāddhas* in honour of male ancestors are performed at the confluence of the Ganges, the Jumnā, and the Saraswati at Allahabad †[8]

Of the Gandaki it is said that it contains as many *shankars* (images of Shiva) as there are *sankars* (stones). The *shāligram* stone is found in this river also. The Saryu is sacred as the scene of the childish sports of Rāmachandra, the hero of the *Rāmāyana*. On the banks of the Phalaku or Phalgu, Rāmachandra performed *Shrāddha* ceremonies in honour of his father Dasharath.[5]

[1] Mr. B. K. Dave, Schoolmaster Kotda-Sangani.
[2] The Schoolmaster of Dadvi.
[3] Mr. D. K. Pandya, Schoolmaster Dhhank.
[4] The Schoolmaster of Upleta.
[5] The Schoolmaster of Luvaria.
[6] Mr. L. D. Mehta, Mota Devalia.
[7] Mr. K. D. Desai.
[8] The Schoolmaster of Jodia.

* This happens every twelfth year. The year of *Sinhastha* i. e. the year when Brihaspati stands in the Sinha-rāshi, is the only one in which marriages among the Kadvâ Kunbis take place; and for this reason the smallest children in the community, sometimes even those who are in the womb, are married in this year.—Mr. M. M. Rana, Rajkot.

† The Saraswati is believed to be present, but invisible at this spot.

A bath in the waters of a holy river washes away the sins of the bather.[1] It is also meritorious to repeat the names of the several holy rivers.[2] The performance of *Shrāddha* ceremonies on the banks of a holy river secures the felicity of deceased ancestors in heaven.[1] At the time of performing *Shrāddhas* at a holy place, Hindus shave their moustaches, bathe in the sacred waters, and then go through the necessary ceremonies, in the course of which *pindas* are offered to the *Pitars* (spirits of dead ancestors). Brahmans are feasted after the ceremonies, and *dakshinā* is given to them.[3] *Tarpan* or an offering of water with flowers, ointment, red lac, cocoanuts, and betel, is frequently made to the river on the banks of which the ceremonies are performed.[4] The bones of a deceased person, left unburnt after cremation of the body, are gathered together and thrown into holy rivers such as the Ganges, the Jumnā, and the Godāvari, for the purification of his soul.[5]

When heavy floods threaten a village or a city with serious injury, the king or the headman should go in procession to propitiate the river with flowers, cocoanuts, and other offerings in order that the floods may subside.[6] A story is related of the occurrence of heavy floods in a village in the Jatalpur taluka, when a certain lady placed an earthen vessel (ordinarily used for curdling milk), containing a ghi lamp, afloat on the floods, whereupon the waters were at once seen to recede.[7]

Besides the holy rivers, there are numerous *kunds* or sacred pools which are regarded with equal reverence, and in which a bath has the same efficacy for destroying sin. Similarly, they are equally suitable places for the performance of *Shrāddha* ceremonies. These *kunds* are the subject of numerous beliefs, and each of them has a certain *māhātmya* or peculiar merit of its own. Six miles to the east of Dwārkā, near the sea-coast, there is a *kund* called Pind-tārak, where many persons go to perform the *Shrāddha* and the Nārāyan-bali ceremonies. They first bathe in the *kund*: then, with its water, they prepare *pindas*, and place them in a metal dish: red lac is applied to the *pindas*, and a piece of cotton thread wound round them; the metal dish being then dipped in the *kund*, when the *pindas*, instead of sinking, are said to remain floating on the water. The process is believed to earn a good status for the spirits of departed ancestors in heaven.[1] It is further said that physical ailments brought on by the *avagati*—degradation or fallen condition—of ancestors in the other world, are remedied by the performance of *Shrāddha* on this *kund*.[8]

The Dāmodar *kund* is situated near Junāgadh. It is said that if the bones of a deceased person which remain unburnt after his cremation are dipped in this *kund*, the soul of that person obtains *moksha* (or final emancipation).[1]

There is a *vāv* or reservoir on Mount Girnār, known as Rasakūpikā-vāv. It is believed that the body of a person bathing in it becomes as hard as marble, and that if a piece of stone or iron is dipped in the *vāv*, it is instantly transformed into gold. But the *vāv* is only visible to saints and sages who are gifted with a supernatural vision.[9]

Kāshīpuri (Benares) contains a *vāv* called Gyān-vāv, in which there is an image of Vishweshwar (the Lord of the universe, *i.e.*, Shiva). A bath in the water from this *vāv* is believed to confer upon a person the gift of divine knowledge.[1]

[1] Mr. D. K. Pandya, Dhhank.
[2] Mr. D. K. Shah, Charadwah.
[3] The Schoolmasters of Dhhank, Vanod, and Kolki.
[4] Mr. M. R. Raval.
[5] The Schoolmaster of Dadvi.
[6] The Schoolmaster of Limbdi Taluka.
[7] Mr. K. D. Desai.
[8] Mr. Jairam Vasaram, Jodia.
[9] Mr. D. K. Pandya, Dhhank, and the Headmistress of Gondal Girls' School.

In the village of Chunval, a few miles to the north of Viramgām, there is a *kund* known as Loteshwar, near which stands a *pipal* tree. Persons possessed by ghosts or devils, are freed from possession by pouring water at the foot of the tree and taking turns round it, remaining silent the while.[1]

A bath in the Mān-sarovar near Bahucharāji is said to cause the wishes of the bather to be fulfilled. There is a local tradition* that a Rajput woman was turned into a male Rajput of the Solanki class by a bath in its waters.[1]

There is a *kund* called Zilāka near Zinzuwādā with a temple of Naleshwar Mahādev near it. The *kund* is said to have been built at the time of King Nala. It is believed locally that every year, on the 15th day of the bright half of *Bhādrapad*, the holy Ganges visits the *kund* by an underground route. A great fair is held there on that day, when people bathe in the *kund* and give alms to the poor.[2] There is also another *kund* close by, known as Bholava, where the river Saraswati is believed to have halted and manifested herself on her way to the sea.[3]

There is a *kund* in Baladāna near Wadhwan, dedicated to Hol, the favourite *mātā* of the *Chārans*. In this *kund*, black or red *gagar bedinus*—pieces of cotton thread—are sometimes seen floating in the water. They appear only for a moment, and sink if any one endeavours to seize them. The appearance of black pieces forebodes famine: but the red ones foretell prosperity.[4]

In Bhadakon near Chudā there is a *kund* called Garigavo. The place is celebrated as the spot of the hermitage of the sage Bhrigu and a fair is held there annually on the last day of *Bhādrapad*.[4]

Persons anxious to attain heaven, bathe in the Mrigi *kund* on Mount Girnār; and a bath in the Revati *kund*, which is in the same place, confers male issue on the bather.[5] There is also a *kund* of the shape of an elephant's footprint *Pagahein* on Mount Girnār. It never empties and is held most sacred by pilgrims.[6] People bathe in the Gomati *kund* near Dwārkā and take a little of the earth from its bed, for the purification of their souls.[7] In the village of Bābarā, Babhruvāhan, the son of Arjun, is said to have constructed several *kunds*, all of which are believed to be holy.[6]

The Lasundra *kund* near Lasundra in the Kaira District[8] and the Tulsi-shyāma *kund* on Mount Girnār[9] contain hot waters. There is also a hot *kund* called *Devki-unai*, about thirty miles to the south of Surat.[8] There the waters remain hot throughout the whole of the year, except on the fifteenth day of the bright half of *Chaitra*. On this day, the waters cool, and people can bathe in the *kund*. Many pilgrims visit the place on this occasion, to offer money, cocoanuts, and red lac to the *unai mātā*, whose temple stands near the *kund*. It is said that King Rāma built this *kund* while performing a local sacrifice, and brought water up from the pātāl (nether regions) by shooting an arrow into the earth.[10]

Other holy *kunds* are: the Bhīm *kund*, the Gomukhi-gangā, and the Kamandalu *kund* on Mount Girnār near the temple of Bhimnāth Mahādeo; the Rādhā *kund*, the Lalita *kund*, and the Krishna-sarovar in Dwārkā; the Rāma-sarovar, the Sītā *kund* and the Devki-unai *kund* in Ayodhya (Oudh): [11] and the Suraj *kund*[12] and the Hanumāndhāra[13] *kund* on Mount Girnār.

[1] The Schoolmaster of Kolki.
[2] Mr. M. H. Raval, Vanod.
[3] Mr. M. S. Shah, Zinzuwādā.
[4] Mr. N. M. Dave, Sānkā.
[5] The Shastri of Jetpur Pathashala.
[6] Mr. L. D. Metha, Mota Devalia.
[7] The Schoolmaster of Khirasarā.
[8] The Schoolmaster of Lewaria.
[9] Mr. Jairam Vasaram, Jodia.
[10] Mr. K. D. Desai.
[11] Mr. N. D. Vora, Rajpara.
[12] The Schoolmaster of Moti Murad.
[13] The Schoolmaster of Gondal Taluka.

* See P. 42.

Waterfalls are not very familiar to the people of Gujarāt. There is a belief, however, that barren couples obtain issue if they bathe in a waterfall, and offer a cocoanut.[1]

If a river source issues from an opening, in the shape of a *go-mukh* (cow's-mouth), the stream is called *dhodh*, and is considered as sacred as the holy Ganges. A bath in such a *dhodh* has the same efficacy for absolving persons from their sins.[2]

When a person dies an accidental death and before the fulfilment of his worldly desires, his soul receives *avagati* (*i.e.*, passes into a degraded or fallen condition), and it is not released from this state till *Shrāddhas* have been duly performed in its name, and the objects of its desire dedicated to it with proper ritual. The same fate befalls those souls which do not receive the funeral *pindas* with the proper obsequies. Such fallen souls become ghosts and goblins,* and are to be found where water is, *i. e.*, near a well, a tank, or a river.[3]

Those who meet death by drowning become goblins, residing near the scene of their death, and are a source of danger to all who approach the water; for instance, in Monāpuri and Sāsai, there are two *ghunas* (mysterious watery pits) haunted by *bhuts* (ghosts) which take the lives of one or two buffaloes every year.[4] *Mātās* † and *Shankhinis* also haunt wells, springs, and tanks and either drown, or enter the persons of those who go near their resorts.

Persons who are possessed in this manner, can be freed by *bhuvas*,† who give them a magic thread to wear.[5]

There is a *vāv* called *Nīlkanth vāv* near Movaiya, in which a Pinjari (a female cotton-carder) is said to have been drowned, and to have been turned into a ghost, in which form she occasionally presents herself to the people.[6]

Another ghost haunts an old *vāv*, called Madhā, in Vadhwān and drowns one human being every third year as a victim. But a male spirit named *Kshetrapāl* resides in the *kotha* (or entrance) of the *vāv*, and saves those who fall near the entrance. A person is, however, sure to be drowned if he falls in any other part of the *vāv*.[7] A ghost also resides in the *vāv* at Hampar near Dhrāngadhrā and terrifies the people at times.[7]

The goddess Rainadevi resides in water, and is worshipped by virgins on the fifteenth day of the bright half of *Āshādh*, when they grow *javārās* (tender wheat-plants) in an earthen vessel and present them to her, remaining awake for the whole of the night to sing songs in her honour.[2]

Daryā-Pir, the patron of Luvānās (merchants) and Khārvās (sailors), resides in the sea; and vows are observed in his honour by these people on the second day of the bright half of every month, when they pass a little water through his sieve.[8]

[1] The Shastri of Jetpur Pathashala.
[2] Mr. K. D. Desai.
[3] D. K. Pandya, Dhhank; the Shastri of Jetpur Pathashala and the Schoolmaster of Limbdi Taluka.
[4] Mr. L. D. Mehta, Mota Devalia.
[5] The Schoolmaster of Limbdi Taluka and the Shastri of Jetpur Pathashala.
[6] The Schoolmaster of Movaiya.
[7] N. M. Dave, Sānkā.
[8] The Schoolmaster of Kolki.

* There are several species of *bhuts* and *prets*—ghosts and goblins—thus, for instance, *Jalachar*, i. e., those who live in water; *Agnichar*, i. e., those found in fire; *Ehuchar*, i. e., those hovering on the earth; *Gaganachar*, i. e., those moving in ethereal regions, *Manushyachar*, i. e., those moving among men; *Khagachar* or those moving among birds, and *Pashuchar*, i. e., those living among beasts. N. D. Vora, Rajpara.

† *Vide* page 1.

It is well known that a drowning person clings fast to anyone who tries to save him, and endangers the lives of both himself and his saviour.[1] It is also believed by some people that the messengers of Varuna (the lord of all waters) seize those persons who bathe in a river earlier than the usual hour in the morning; and the act of saving a drowning person thus deprives Varuna of his victim, and brings down the wrath of that deity.[2]

Sometimes, for the sake of *moksha*, a person takes *samādhi* (*i. e.*, drowns himself with a religious motive) in a holy river, such as the Ganges or the Jumnā. In such a case the relatives and other persons refrain from interference, and do not try to rescue the person.[1]

When a well is to be dug, an expert is first called to select a likely spot on which to dig. A Brahman is then consulted as to the auspicious hour on which the work of digging should be commenced.[3] For this purpose, Tuesdays and those days on which the earth sleeps are to be avoided. The earth is supposed to be asleep on the following six days in every month, namely: the 1st, the 7th, the 9th, the 10th, the 14th and the 24th days following a *sankrānti* (*i. e.*, the day on which the sun crosses from one constellation to another). Excluding these days, a date is generally fixed on which the *Chandra-graha* (or the planet moon) is favourable to the constructor of the well.[4]

On the appointed day, the expert, the constructor of the well, the Brahman priest, and the labourers go to the place where the well is to be dug, and an image of the god Ganpati—the protector of all auspicious ceremonies—is first installed on the spot and worshipped with *panchāmrit*.*[5] A green coloured piece of *atlas* (silk cloth), about two feet long, is then spread on the spot, and a pound and a quarter of wheat, a cocoanut, betels, dates and copper coin are placed on it. A copper bowl containing some silver or gold coins and filled with water, is also placed there; the mouth of the bowl is covered with the leaves of the Ashoka tree (*Jinesia Asoka*) and a cocoanut is placed over the leaves. After this, the priest recites sacred hymns and asks his host to perform the *khāt*† ceremonies.[6] Among favourite offerings to Ganpati and the earth in the course of worship and in the performance of the *khāt* ceremonies are: curds, milk, honey, molasses, cocoanuts, *dhanā* (a kind of spices), leaves of *nāgarvel* (a kind of creeper) and red lac.[3] The expert who is called to choose a proper site for the well offers frankincense and a cocoanut to the spot, and lights a lamp thereon. After the *khāt*‡ ceremonies are over, the host distributes sugar or molasses among the by-standers, and offers a sum of money to the expert, who usually refuses it, asking the host to spend it in charity. Those who accept money give away a part of it in alms to the poor.[3]

Sometimes, to secure the unobstructed completion of the work, the god Ganpati and the goddess Jaladevi are installed and worshipped daily, till water appears in the well.[4] Some people, however, install the goddess Jaladevi after the appearance of water, when a stone is taken out from the bottom of the well and is plastered with red lead to represent the goddess and is ceremoniously worshipped. When the construction of the well is complete, *vāstu*, i. e., the ceremony in vogue after the completion of a new building, or *jalotsava* (the water-festival) is celebrated, Brahmans being entertained at a feast, with *dakshinā* given.[7]

[1] N. D. Vora, Rajpara.
[2] The Schoolmasters of Vanod and Kolki.
[3] D. K. Pandya, Dhhank.
[4] H. M. Bhatt, Ganod.
[5] The Schoolmasters of Dhhank and Pātanvāv.
[6] The Schoolmaster of Dadvi.
[7] The Shoolmasters of Ganod and Dadvi.

* A mixture of milk, curds, ghi, honey and sugar.

† *Vide* page 29.

‡ Rich persons use silver or golden spades and hoes when turning up the first clod of earth.

The water of the Krukalas well in the island of Shankhodwār is believed to cure fever and diseases caused by morbid heat. A draught of the water of the Gomukhi-gangā near Girnār, makes one proof against an attack of cholera.[1]

The water of a *gozarā* well (*i. e.*, a well which is polluted on account of a person being drowned in it) cures children of bronchitis and cough.[2]*

There is a well near Ramdorana, of which the water is effective against cough,[3] and the water of the Bhamaria well near Vasāwad possesses the same virtue.[4]

The water of the Mrigi *kund* near Junāgadh remedies leprosy.[5]

The Pipli well near Zālāwād and the Detroja-vāv near Kolki are well-known for the stimulative effect of their waters on the digestion.[5]

If a dark stone is found in the course of digging a well, the water of that well is believed to have medicinal properties.[6]

The birth of a child under the *mul nakshatra* endangers the life of its father: but the misfortune is averted if the child and its parents bathe in water drawn from one hundred and eight wells.[1] Such water, if swallowed, is said to cure *sanipāt* or delirium.[7]

In the island of Shial there is a *vāv* called Thān-*vāv*, where mothers, who cannot suckle their children for want of milk, wash their bodices. When they afterwards wear these bodices, these are believed to be able to cause the due secretion of milk.[8]

The most famous of the sacred lakes are Pampa†, Bindu‡, Pushkar and Sāmbhar near Ajmere, Mān-sarovar near Bahucharāji, Nārāyan-sarovar in Cutch, Rāvanrhad in the Himālayas, and Rāmarhad. The following popular myth is related about Mān-sarovar.

Two kings once agreed that the two children that should first be born to them should marry each other. But it happened that both the kings had daughters. One of them, however, concealed the fact, and gave out that the child born to him was a son. So that when the children attained a marriagable age, they were married to each other according to the agreement.

But the wife found out the secret when she went to stay with her supposed husband, and disclosed it to her parents, who invited the counterfeit son-in-law to their house with the object of ascertaining the truth. The alleged son, however, suspected the design and fled, with a mare and a bitch. On arriving near Mān-sarovar, the animals went into the lake in order to refresh themselves, when there was an immediate transformation; and the bitch and the mare came out a horse and a dog. On observing this miracle, their mistress followed their example and was also turned into a male. The story is still sung by girls in a *garabi* (song) during the *Navarātra* holidays.[9]

There is a belief that the ancient golden city of Dwārkā, the capital of god Krishna, still exists in the sea, although it is invisible to the eyes of mortals.[6] A story is told of a man named Pipo Bhagat, who, once perceiving a golden bowl floating in the sea, plunged into the water and saw the golden palaces of Dwārkā and god Krishna resting therein. It is said that he returned with the tide and related his experience to several people.[10]

[1] B. K. Dave, Kotda, Sangani.
[2] The schoolmasters of Limbdi and Chhatrasa.
[3] The Schoolmaster of Upleta.
[4] The schoolmaster of Mota Devalia.
[5] The Schoolmaster of Kolki.
[6] D. K. Pandya, Dhhank.
[7] The Schoolmaster of Pātanvāv.
[8] G. K. Bhatt, Songadh.
[9] Jairam Vasaram, Jodia.
[10] The Shastri of Jetpur, Pathashala.

* It is a common practice to bring a small circular piece of an earthen vessel from the neighbourhood of such a well and to hang it by a piece of string round the neck of a child to cure it of *hadakhi-udharas* or strong cough.—K. D. Desai.

† Pampa is described in the *Rāmāyana* as being situated in the Dandaka forest, *i. e.*, in the Deccan, and seems to be the modern Hampi in Bellary district.

‡ Perhaps the one in Sidhapur—K. T. G.

Similarly, the golden Lanka of Rāvan is still believed to exist under the sea, ruled over by Bibhishan, the brother of Rāvan, and visible only to the eyes of saints and holy persons.[1] It is a common belief that the nether regions are inhabited by a species of semi-divine beings, half men and half serpents, called Nāgs, who possess magnificent palaces under the water.[2] The story of Kāliya Nāg, who resided at the bottom of the Jumnā and was driven from that place by Krishna, is well known.[3] There are a number of mythological traditions in the *Purānas* of kings and princes having visited these palaces in watery regions, and of their having brought back beautiful *Nāgakanyās* (daughters of Nāgs) therefrom.[4] For instance, Arjuna married a *Nāgakanyā* named Ulupi when he was living in exile with his brothers. He also stayed for some time with the Nāgs.

Ghosts and demons sometimes inhabit palaces under the water. Deep waters, unfrequented by men, are the favourite resorts of such beings.[5]

The god Varuna resides in the waters, and is said to have once carried off Nand (the adoptive father of Krishna) to his watery abode, for having bathed in the Jumnā before dawn.[3]

Kālindi, the daughter of the king of the Kalingas, practised religious austerities in a palace under the waters of the Jumnā with the object of securing a suitable husband. Krishna, on being informed of this by Arjuna, went to the place and married her.[6]

There is a story in the *Purānas* that a king, named Nandrāj, used to bury his treasures in the sea with the assistance of a *mani* (jewel) which furnished a safe passage through the water. The *mani* was in the end burnt by the queen of Nandrāj and the treasure still lies hidden in the waters of the sea.[7]

It is narrated in the fourth chapter of *Bhāgvat-purān* that the ten thousand sons of Prachetas used to reside in palaces built under water.[8]

Mountains are held to be sacred in a variety of circumstances; thus, some are valued for possessing medicinal drugs: some are revered as the birthplaces of the gods, or as the residences of saints: some for possessing many *tīrthas* (holy spots): some because they were visited by Rāma or the Pāndavas: some serve as guardians of the four quarters: and some contain the sources of holy rivers.

Both the important ranges of the Presidency, the Sahyādri and the Sātpuda, are subjects of veneration in the popular mind. The Himālayas, the Vindhyā Mountains, and the Nilgiris command special respect. Other sacred mountains are Girnār and Shetrunja in Kāthiāwār, Mount Ābu, Pāvāgad near Baroda, Brahmagiri Ārāsur, Tryambak near Nasik, Koyalo, Govardhan near Mathurā, Revatāchal near Dwārka, and Hinglaj in Sind.

It is said that in ancient times there were deep miry ditches where Girnār and Ābu stand at present. One day a cow belonging to the sage Vasishtha fell into one of them and was found by Kacha, the son of Brihaspati, after a long search. When the incident was brought to the notice of Vasishtha, he requested Meru (a mythical mountain) to send his two sons Girnār and Ābu to occupy and fill the ditches. Girnār required sixty-eight *tīrthas* to accompany him; and the boon was granted by the gods.[9]

[1] The Schoolmasters of Dadvi and Kolki.
[2] D. K. Pandya, Dhhank.
[3] H. M. Bhatt, Ganod.
[4] The Schoolmaster of Kolki.
[5] Jairam Vasaram, Jodia.
[6] The Schoolmaster of Khirasara.
[7] N. M. Dave, Sānkā.
[8] The Deputy Educational Inspector of Hālār.
[9] The Schoolmasters of Dhhank, Moti Parabadi, and Luvaria.

Girnār is one of the seven great mountains which once possessed wings.[1]* It is also known as the place where the sage Dattātraya performed religious austerities.[2] The place is so holy that any person dying within a radius of twelve *gaus*† from it is believed to attain *moksha*.[3] A visit to the temples on Girnār absolves one from all sins; and taking a turn round Girnār and Shetrunja is said to bring good fortune.[4] Bhagwān manifests himself to those who ascend the Bhairavajaya summit on Girnār. There is a rock on this mountain of which it is said that those who cast themselves from it directly attain heaven.[5]

Pāvāgad is known for the temple of Mahākāli Mātā. It is said that King Patai once propitiated her by austerities, and on being desired to demand a boon, asked the goddess to accompany him to his palace. The goddess was highly incensed at this request, and promptly destroyed him.[5]

Hanūmān, the monkey-god, once promised to take the Mountain Govardhan to meet Rāma. It is well known how the monkey allies of Rāma constructed a bridge of rocks across the sea to Laṅkā, and how Hanūmān supplied the requisite material by fetching huge mountains. Whilst engaged on this work, he was one day carrying the Govardhan mountain to the site of the bridge, when Rāma issued an order that all monkeys who were fetching mountains should deposit their burdens at the spot where they stood at the moment of the order. Hanūmān could not disobey the order of his lord, and he had accordingly to drop the Govardhan mountain near Mathurā. In order to fulfil Hanūmān's promise, however, Vishnu held the mountain over his head for seven days, at the time of his Krishna incarnation.[5]

It is said that the inhabitants of the districts round Govardhan formerly revered and adored Indra. But Krishna condemned this custom, and introduced the worship of Govardhan. Indra was exasperated at this conduct, and poured tremendous rains on Gokal in order to drown Krishna and his followers. But Krishna held up the Govardhan mountain on his little finger and sheltered all his people under its cover. The mountain was supported in this manner for seven days, by the end of which the rains subsided and Indra confessed himself vanquished. Even now Vaishnavas form an image of Govardhan out of mud and worship it on the *Janmāshtamī* day (*i.e.*, the eighth day of the dark half of Shrāvan).[6]

The Oshama Hill near Pātanvāv (in the jurisdiction of Gondal) is noted for the beautiful temples of Tapakeshwar Mahādev, and Mātari Mātā. It is said that Bhīma‡ the second of the five Pāndavas, first met the giantess Hidimbā, on this hill.[7] The charcoal-like stones which are dug out in numbers from this hill are believed by the people to have been blackened by the blood of the giant Hidimb, the brother of Hidimbā who was killed by Bhīma.[8]

[1] The Schoolmaster of Chhatrasa.
[2] The Schoolmaster of Lilapur.
[3] The Shastri of Jetpur, Pathashala.
[4] The Schoolmaster of Kolki.
[5] The Schoolmaster of Lilapur.
[6] The Schoolmasters of Kotda-Sangani, Vanod, and Luvaria.
[7] The Schoolmaster of Ganod.
[8] The Schoolmaster of Pātanvāv.

* All mountains once possessed wings and caused much havoc when they flew about. So Indra clipped their wings with his thunderbolt and they are lying motionless since.—K. D. Desai.

† Three-fourths of a *gāu*=one mile.

‡ After the conflagration of Lakshabhuvan, the Pāndavas escaped to the Hidimba forest. There one day, in his excursions, Bhīma came across the giantess Hidimbā sitting on a see-saw. On her offering to marry him if he succeeded in swinging her see-saw, he is said to have swung it so high in the skies that she could even see the stars during daytime.—K. D. Desai.

Mount Shetrunja (or Shatrunjaya) possesses numerous Jain shrines and attracts thousands of pilgrims every year. The hearts of all pilgrims are believed to be purified from the moment they come within six miles of the mountain.[1]

Mount Ābu possesses the temple of Ambā Mātā where Krishna's hair was clipped for the first time.[2] Tryambak is known for the temple of Tryambakeshwar and the source of the holy Godāvari.[3] About Revatāchal, it is said that the mountain was golden in ancient times.[4] In the Vindhya Mountains is situated the famous temple of Omkār Mandhātā.[5] The hermitage of Kākbhushundi in the Nilgiris was visited by Rāma when he listened to the religious stories read out by that sage. The sage Agatsya also is said to have resided in these mountains.[6]

The temple of Hinglaj stands on a hill, which is situated at a distance of eighteen days' journey by road from Karachi. The Mātā is ministered to by a Musalman and the place is mostly visited by *Atits*, *Bāvās*, *Khatris*, *Chhipās*, *Mochis*, and other low-caste Hindus. On occasions the doors of the temple spontaneously open, and after the devotees have visited the *Mātā*, they again shut in the same mysterious manner.[5]

As the abode of Shiva and as containing the sources of the holiest of rivers, the Himālayas are the most sacred of all mountains, and possess many holy places of pilgrimage, such as Badrinārāyan, Kedārnāth, Hardwār, etc. Badrinārāyan is the favourite resort of those who have relinquished the world and who only wish to meditate on the Divine Being. The sages Nara and Nārāyan are said to have peformed religious austerities in this place, and eighty-eight thousand *rishis* (sages) are believed to be similarly occupied there to-day. Owing to the excessive cold, the place is extremely difficult to reach. Pilgrims carry burning hearths with them to protect themselves against cold. Besides, it is necessary to cross the Pathar-nadi (or stony river), of which the water, if touched, turns one into stone. The method of crossing this river is to suspend *sikāns* or slings above its water and to swing from one sling to another.[7]

A hill called Swargārohan is believed to be twenty miles to the north of Badrikedārnāth and is said to lead to heaven. In ancient times the Pāndavas had repaired to this place in order to do penance for the sin of having killed their kinsmen in the Great War. But when they tried to ascend to heaven by the Swargārohan Hill, only Yudhishthir and his faithful dog were able to reach their goal; the rest were frozen in the snow.[7]

Mount Kailāsa, the abode of Shiva, is supposed to be situated in the northern part of the Himālayas. The mountain is described as always covered with verdure and full of beautiful gardens and of palaces made of jewels, with roads paved with golden dust and *sphatika-mani* (crystal stone).[7] It is said that Rāvan, the king of Lankā, once uprooted this mountain and held it on the palm of his hand, in order to display his prowess. The demon Bhasmāsur, who was enamoured of the goddess Pārvati, is said to have performed the same feat in order to frighten Shiva.[3]

Another mythical mountain is Meru, which is supposed to occupy the centre of the earth.* The sun, the moon, and all the planets revolve round this mountain, and it therefore plays an important part in the causation of day and night. For night falls on one side of the earth when the sun goes

[1] The Shastri of Jetpur Pathashala.
[2] The Schoolmaster of Lilapur.
[3] The Schoolmaster of Ganod.
[4] R. B. Dave.
[5] The Schoolmaster of Jodia.
[6] The Schoolmaster of Luvaria.
[7] M. M. Rana, Rajkot.

* The earth is believed to be flat like a dish and to consist of seven large islands, which are compared to the seven petals of a lotus.

to the other side of Meru; and the day begins when the sun emerges from that side of the mountain. Meru is sixty-eight thousand *yojans** in height, and penetrates the earth to the depth of sixteen thousand *yojans*. Its eastern side appears white, the southern is yellow, the western is black, and the northern red. The mountain is also believed to consist of gold and gems. The Ganges, in her fall from the heavens, is said to have descended first on the top of this mountain and then to have flowed in four streams in four directions. The southern stream is known as the Ganges; the northern, in Tartary, is called Bhadrasoma; the eastern is the same as the Sitā; and the western is named Chax or the Oxus. The top of this mountain is believed to be inhabited by gods, *gandharvas* (celestial musicians) and *rishis* (sages).[1] According to the *Yoga-vāsishtha*, there is a *kalpa-vriksha*† on the Lalmani summit of Meru, where a *rishi* named Bhushundkāk is engaged in devotional prayers since time immemorial.[2] The Purānas declare that Vaivaswat Manu, the first man, resided near Meru, and that his descendants migrated to Ayodhyā to found there a kingdom which was afterwards ruled over by Rāma.[1]

It is believed by some people that mountain-tops are inhabited by a class of recluses, called Aghori-bāvās, who devour human beings.[3] The Kālikā hill near Girnār is believed to be frequented by *Joganis* (female harpies) who take the lives of visitors to the hill, and it is said that none who visits the place is ever known to return.[4] Persons who visit the temple of Kālikāmātā on Mount Girnār always lose one of their party, who falls a victim to the goddess.[5]

The changes in the seasons are attributed by some to Brahma, Vishnu, and Mahesha (Shiva), the gods of the Hindu Trinity. Brahma sends down the rains and produces corn, grass, etc., Vishnu protects and nourishes the harvests in winter, and Shiva causes the heat of the summer.[6] There is also a belief that these three gods go down in turns to the *pātāl* (nether regions) and stay there for four months. Vishnu descends on the eleventh day of the bright half of Āshādh, and on that day the rainy season begins. When Vishnu comes up and Shiva takes his place, people experience the cold of winter: but as this god always keeps a *dhuni*‡ burning near him, the waters under the surface of the earth, such as those in the wells, remain hot during this period. Such waters are cooled when Shiva returns and Brahma goes down to the *pātāl*: but the return of Shiva causes summer on the earth.[7]

According to another belief, the sequence of the seasons is controlled by the sun-god.[8] There are six *ritus* or seasons; and the changes in the *ritus* depend upon the position of the sun in the twelve *rāshis* or signs of the Zodiac.[9] Each *ritu* lasts for a period of two months, during which time the sun travels through two *rāshis*. *Vasant-ritu* is the period which the sun takes to pass through the *Min* (Pisces) and *Mesha* (Aries) *rāshis*. *Grishma-ritu* corresponds to the time during which the sun passes through *Vrishabha* (Taurus) and *Mithun* (*Gemini*). During *Varshā-ritu* the sun moves through the signs *Karka* (Cancer) and *Sinha* (Leo), and during *Sharad-ritu* through *Kanyā* (Virgo) and *Tulā* (Libra). *Hemant-ritu* is the time which the sun takes to travel through

[1] M. M. Rana, Rajkot.
[2] D. K. Pandya, Dhhank.
[3] The Schoolmaster of Limbdi.
[4] The Schoolmaster of Upleta.
[5] The Schoolmasters of Dhhank and Sānkā.
[6] The Schoolmaster of Zinzuwādā.
[7] The Schoolmaster of Mendarda.
[8] The Schoolmasters of Dhhank and Gondal Taluka.
[9] The Shastri of Jetpur,

* One *yojan*=eight miles.
† A magic tree, supposed to grant all desires.
‡ Fire used for the purposes of smoking.

Vrishchika (Scorpio) and *Dhanu* (Sagittarius). *Shishir-ritu* occurs when the sun stands in the *Makar* (Capricornus) and *Kumbha* (Aquarius) *rāshis*.[1]

Indra (the god of rain), Varuna (the lord of all waters), Vāyu (the god of wind), Agni (the god of fire), and the moon-god are also believed by some to have power over the seasons.[2]

The belief is as old as the *Vedas* that demons sometimes obstruct the fall of rain, and confine the waters of the clouds. It is Indra who fights with them and breaks through their castles by means of his thunderbolt, sending down showers of rain for the benefit of his worshippers. So, whenever there is an unusual drought, people still invoke the aid of this god, and celebrate a festival in his honour, called *Ujjani* or *Indramahotsava*. *Homas** are performed to propitiate the god, and Brahmans are entertained at a feast. Sometimes the festival is celebrated outside the village, where people go in large parties to dine together. The usual dish on such an occasion is *Meghlādu* or sweet balls of wheat-flour fried in *ghi*.

Another favourite ceremony supposed to cause rain to fall is the submersion of the image of Shiva in water, by blocking up the *khāl* or passage in the *Shiva-linga* by which water poured over the image usually runs off.[2] This ceremony is known as *Jala-jātrā*. *Rudrābhisheka*, or the ceremony of pouring water in a constant stream over the image of Shiva for eleven consecutive days and nights, is sometimes performed with the same object.[3]

Sometimes the assistance of Shringhi *rishi* is invoked to bring about a fall of rain. The *rishi* is installed in water, mantras are recited, and prayers are offered before a sacrificial fire. This ceremony, called *Parjanya-shānti*, is said to have been performed within recent years in Bombay, and to have been successful in bringing rain.[4]

It is also said that rainfall can be caused by singing a song or a sacred hymn to the *malār* tune. There is a tradition that the well-known saint Narsinha Mehta once sang this tune on the occasion of the celebration of the first pregnancy of his daughter, and the performance was immediately followed by a shower of rain. Rain, which is brought down in this manner, can be put a stop to by singing to a different tune.[5]

Low-caste women have recourse to the following expedient to bring rain. Five or six of them place a quantity of muddy earth on a wooden stool, which is carried by one of them. The lump of mud is covered with leaves of the *Gidotān* or *Tindotān* creeper, and is called *mehulo* or *meghalo*. The whole party then sing songs, and visit every house in the village. A bowl of water is poured over the *mehulo* and the women receive some corn for their trouble.[6]

Some believe that when the worship of the village-gods is neglected and when the people grow corrupt, ill-treat the saints and are given to the killing of cows and Brahmans, Yama, the God of Death, directs his colleagues, Indra and Varuna, to threaten the world with a drought. The rainfall returns only when the people revert to righteous ways, and after Indra and Varuna have been conciliated by offerings.

The lower classes of the people believe a prolonged cessation of rain to be due to the wrath of local minor deities, aroused by the neglect of their worship. In such a contingency, therefore, they prepare *bāklan*† of

[1] K. D. Desai.
[2] N. D. Vora, Rajpara.
[3] D. K. Pandya, Dhhank.
[4] The Schoolmaster of Ganod.
[5] The Schoolmaster of Upleta.
[6] The Deputy Educational Inspector of Gohelwad and K. D. Desai.

* Offering oblations to gods by throwing *ghi* into the consecrated fire.

† A flat round loaf, about two to four inches in diametre, prepared from the flour of *uḍad*.

uḍad (lentils), *lāpsi*,* *vadān*† and other dishes, and offer them to the local gods for their propitiation.[1]

To stop an incessant fall of rain, people often observe the *Āladrā* vow. The *patel* or headman issues a proclamation that on a particular day none should cook, or churn whey, or fetch water, or wash clothes, or attend to any of the multifarious household duties; but that all should pass the day in prayer. A complete cessation from toil in favour of earnest devotion to divine powers are the peculiar features of this vow. People do not abstain from food: but food must be prepared on the previous day. If the rains do not cease in spite of this vow, but threaten the village with inundation, the headman leads a procession to the confines of the village and makes an offering to the waters.[2]

In some places a spinning wheel, sometimes specially constructed of human bones,[3] is turned by a naked person in the reverse direction to the usual one, with the object of causing the cessation of immoderate rainfall.[4]

A cessation of rains is also believed to be brought about by offering an oblation to the god Kasatia, and by the observance of the vow called *Kasatia gānth* (or tying the knot of Kasatia). The vow lasts for three weeks, and those who observe it do not partake of anything except rice[5] (or, according to others, *jirān*, a kind of spice[6]).

Some persons attribute a heavy fall of rain to the wrath of Indra, and offer ceremonious prayers to appease that god.[7] In some places people engage the services of magicians to restrain the fall of rain.[8] Farmers sometimes brand the rain by casting burning sparks upon it in order to stop an incessant fall.[9] Vows in honour of *samudra* (the ocean) are also observed with the same object.[3]

In the changing circumstances of life, women more readily have recourse to religious vows for the fulfilment of their wishes than men. This fondness of women for vows has brought into vogue a number of *vrats* or religious observances which are practised by women only. *Gangigor* or *Ganāgor*, *Vat-Sāvitri*, *Molākat*, *Goutrāt*, *Alavana* or *Alunda*, *Eva-vrat*, *Tulsi-vrat* *Umā masheshwar-vrat*, and *Surya-vrat* are instances of such vows.[1] The *Molākat-vrat* is observed by virgins from the eleventh to the fifteenth day of the bright half of *Āshādh*.[10] The *Goutrāt-vrat* is believed to secure male progeny, as well as long life to the husband. It is observed on the fourth day of the dark half of *Shrāvana*, on which day women fast till the evening, and then take food after worshipping a cow.[11] The object of the *Eva-vrat* (or *Jiva-vrat*) is to secure eternal exemption from widowhood, the day for this vow being the last day of *Āshādh*. It is then necessary to observe a fast till the evening; and the only food allowed is a preparation of wheat, taken at nightfall.[12]

On the fourth day of the dark half of *Shrāvan*, women observe a *vrat* called *Bol-choth*. In the morning the woman worships

[1] K. D. Desai.
[2] M. M. Rana, Rajkot.
[3] The Deputy Educational Inspector of Gohelwad.
[4] D. K. Pandya, Dhhank.
[5] The Shastri of Jetpur Pāthashālā, and the Schoolmaster of Vanod.
[6] The Schoolmaster of Mota Dewalia. According to him, the same vow is also observed to bring about a rainfall.
[7] The Schoolmaster of Ganod.
[8] The Schoolmaster of Vanod.
[9] The Shastri of Jetpur Pāthashālā.
[10] The Schoolmaster of Jodia.
[11] The Schoolmaster of Zinzuwâdâ.
[12] The Schoolmaster of Mendarda.

* Coarse wheat-flour fried in *ghi* and sweetened with sugar or molasses.

† Bean-flour, generally of gram or peas, is allowed to remain in water with spices, until the paste acquires a sufficient degree of consistency, when it is rolled into small biscuit-sized balls and fried in sweet oil.

a cow and her calf (which must both be of the same colour), applies a little cotton to the horns of the cow, and makes an auspicious mark on the foreheads of both with red lac. She then places an offering of betel and rice before the cow, takes four turns round the pair, and whispers in the ears of the cow the words *tārun satya mārun vritya* (your truth and my devotion). A Brāhman then recites the legend of the *vrat*.*

After narrating this story, the Brahman takes the betel and other things placed before the cow. The woman then returns home and takes food for the first time during that day, the meal consisting of loaves of bājrā-flour and some preparation of *mag* (*phaselus mungo*). Some women take *ghi* and *khir*: but any preparation of cow's milk is strictly forbidden. Similarly, there is a prohibition against using things which have been cut by a knife or scissors.[1]

The worship of the goddess Rāndal is a favourite *vrat* with Gujarati women. A bower is erected for the installation of the goddess, and a *bājat* or a wooden stool is placed therein. A piece of fine cloth is spread on the *bājat*, and a figure is drawn in seeds of corn. A *kalasio* or bowl, with a cocoanut on it, is placed over the figure. The cocoanut has two eyes painted on it in black collyrium and a nose in red lac, and is decorated with rich clothes and ornaments to represent the goddess Rāndal. Ghi lamps are kept constantly burning before the goddess for three consecutive days and nights. An invitation is sent to the neighbouring women, who bring offerings of ghi to the goddess, and dance in a group at night to the accompaniment of melodious *garabis* (songs).[2] Sometimes, if a child is ill, or some misfortune is apprehended, *gorānis*, *i.e.*, a certain number of unmarried girls and unwidowed women, are invited to a feast in honour of Rāndal.

On the *Nāgapanchami* day, *i.e.*, the 5th day of the bright half of *Shrāvan*,† women draw an image of a *nāg* (cobra), and worship it with sprouts of *bājrā*. In some places it is the custom to avoid all food but *khichedi*‡ on this day.

The *wad* (the banyan tree) is worshipped on the first day of the dark half of *Shrāvan*. On that day the woman wears a necklace of fifteen leaves of this tree and prepares a dish called *navamuthium*.§ A *dorā* or piece of string is also worn on the person toward off evil.[3]

Rishi-panchami,‖ *Gauri-pujan*, *Shitalāi-pujan*, *Shili-sātem* are holidays observed only by women. On the *Rishi-panchami* day only *niar*¶ rice is allowed to those who observe the *vrat*.[4]

Besides the observance of *vrats*, there are other ceremonies, auspicious as well as inauspicious, in which women alone can take part. Only women are concerned with all those ceremonies which are gone through on the birth of a child. On the twelfth day after birth, a name is given to the child by its aunt The ceremony of making an auspicious mark on the throne of a king is performed by an unwidowed woman or an unmarried girl.[5]

[1] The Schoolmaster of Jodia.
[2] The Schoolmasters of Vanod and Kolki.
[3] The Schoolmaster of Surel.
[4] The Schoolmaster of Jasdan.
[5] Mr. M. M. Rana, Rajkot.

* The story tells how a woman and her daughter-in-law, intending to observe this vow, killed and cooked a calf by mistake; covered with shame, they locked themselves up in their house, and refused admission to the neighbours, to whom they confessed their crime. On searching for the remains of the calf, the neighbours discovered that it had been miraculously restored to life.—R. E. E.

† Some observe the *Nāgapanchami* on the fifth day of the bright half of Bhādrapad.

‡ A mixture of rice and pulse treated with spices and cooked in water.

§ A preparation of nine handfuls of wheat.

‖ *Vide* Page 24.

¶ A kind of rice grown without ploughing.

At the time of a marriage, women make the auspicious mark on the forehead of the bridegroom and carry a *lāman-divo** to fetch *ukardi*.* For nine days preceding the date of marriage the bride and the bridegroom are besmeared with *pithi* or yellow turmeric powder, when auspicious songs are recited by a party of women invited to witness the ceremony. When the bridegroom reaches the entrance of the marriage bower, he is welcomed there by his mother-in-law, who carries him on her hip to his seat in the marriage booth.[1]

It is necessary to make certain marks on the corpse of a woman, and these marks are made by women only.[2] Similarly, women alone take part in the ceremony of getting a widow's hair shaved on the ninth day after her husband's death.[3]

The *Shāstras* have enjoined the worship of certain higher-grade deities, and have prescribed certain ceremonials for the purpose. But women are not authorised to make use of these ceremonies. The reason is that the *Shāstras* regard women as inferior to men and do not grant them the privileges given to the latter. They are not allowed to learn the *Vedas* nor can the *Gāyatri-mantra* be taught to them. The result is that women are not qualified to perform the ceremonial worship of such higher-grade deities as Vishnu, Shiva, Durgā, Ganpati, and Hanumān;[4] similarly the sacrificial rites of *Vishnuyāg*, *Shaktiyāg*, *Ashvamedha*, *Rājayajna*, and *Gāyatri-purashcharan* can only be performed by men.[5]

It is the duty of men only to worship the *shami* tree (*prosopis spicegera*) on the *Dasarā* day, and the *Hutāshani* fire on the day of *Holi*.[5]

Women are not allowed to worship the god Kārtikey, who is said to shun women, and to have pronounced a curse against all who visit his image.[5]

The fifteenth day of the bright half of *Chaitra* is the anniversary of the birth of Hanumān, and a *vrat* called *Hanumān-jayanti* is observed on this day. This *vrat*,[6] as well as the *Ganesh-chaturthi-vrat*[7] are meant only for men.

The ceremonies of *Shrāddha*† and the *Baleva*[8] ceremonies can be performed by men only. The duty of giving *agni-sanskār*[1] to corpses, *i.e.*, of performing the necessary rites at a funeral, is also laid on men.

People who practise the art of attaining mastery over spirits and fiends, usually remain naked while they are engaged in the performance of their mysterious rites. There are many branches of this black art: for instance, *Māran*,[9] *Uchchātan*,[10] *Lamban*, *Vashīkaran*,[11] *Mohan*,[12] *Stambhan*,[13] *etc.*, and although the *meli vidyā* (sacrilegious art) is not held in respect by high-class Hindus, it is popular among the lower

[1] The Schoolmaster of Ganod. [2] Mr. M. M. Rana, Rajkot.

[3] The Schoolmaster of Zaramā-Zāravā.

[4] The Schoolmaster of Kolki and the Head-Mistress of Rajkot Civil Station Girls' School.

[5] Mr. K. D. Desai. [6] The Shastri of Jetpur Pāthashālā.

[7] The Schoolmaster of Surel. [8] Mr. N. M. Dave, Sanka.

[9] The art of taking the life of a person by means of a magical process called *muth-māravi*. The victim of this process suddenly vomits blood and loses his life, unless the evil influence is counteracted by another sorcerer.—B. K. Dave, Kotda Sangani.

[10] Causing a person to leave his business by making him disgusted with it, by means of magical spells.

[11] The art of so influencing the conduct of a person as to bring him perfectly under control.

[12] Bewildering an enemy by means of magical charms.

[13] The suppression of any force or feeling by magical means.

* The mother of the bride, accompanied by other women who sing songs on the way, carries an iron lamp to the village-boundary, and from that place the party bring earth to erect the altars on which sacrificial fires are burnt. The lamp is called *lāman-divo* and the earth which is brought is called *ukardi*.—K. D. Desai.

† *Vide* question 10.

classes. There is a belief that knowledge of this art dooms a person to hell ; but it secures to those who master it a position of much importance, and therefore finds many followers. The art consists in the knowledge of certain mysterious incantations, which enable a person to influence the spirits and to bring about certain results through their agency. Not only has every person when learning this art, to remain naked, but all those who make *prayogas* or experiments in it afterwards must observe the same precaution. The night of *Kāli-chaudas* or the 14th day of the dark half of *Ashvin*, is considered to be the most favourable time for the *sādhan* or accomplishment of this secret art of remaining naked.[1] On this day, it is the custom of those who exercise the art, to go stripped to a cemetery in the dead of night, and to cook food in a human skull as an offering to the spirits residing in the neighbourhood. On the same night, some sorcerers, after stripping themselves, are said to ride round the village on some mysterious conveyance.[2]

A practice is noted among low-class people of performing a *sādhana* before the goddess Jhāmpadi for the sake of progeny. The man who performs the *sādhana*, has first to go naked to a cemetery on a Sunday night, and to fetch therefrom the ashes of a corpse. At the time of the *sādhana*, the man takes his seat on a corpse, fills a *madaliun* or hollow bracelet with the ashes brought from the cemetery, and puts it on his arm above the elbow [3]

Dhobis, *Mālis*, *Vālands* and other low-caste people remain naked while worshipping Bhairav.[4] In the performance of the *anushthān* (propitiation) of such deities as Kāl-Bhairav,[5] Batuk,[5] Mani,[6] Griva,[6] *etc.*, the devotees keep their persons uncovered. The worshippers of the goddess Jakshani also remain naked when they attend upon her.[7]

Persons who practise the art of curing men from the effects of serpent-bites by means of incantations, have to sit naked under water in order to gain efficacy for their *mantras*.[4]

Followers of the *Devi-panth*, *Shakti-panth* and *Aghori-panth* sects remain naked while worshipping or offering victims to their gods.[8] *Vāma-mārgis* worship a nude image of the goddess *Digambarā*.[3]

The hook-shaped instrument, known as *ganeshio*, which is used by thieves in boring a hole through the walls of a house, is sometimes prepared by a blacksmith and his wife on the night of *Kāli-chaudas*, both being naked at the time. Instruments prepared in this fashion are believed to secure success for the thief, who scrupulously sets aside the first booty acquired by the help of the *ganeshio* for the blacksmith as a reward for his services. He does not grudge the reward however large the booty may be.[2]

In making dice according to the directions of *Ramalashāstra*, the workers should remain naked.[7]

There is a belief that granulations in the eyes of a child are cured if the maternal uncle fetches naked the beads of the *Arani* tree, and puts a circlet of them round the neck of the child.[9]

If a person uncovers himself on hearing the screech of an owl, and then ties and unties seven knots in a piece of string, repeating the process twenty-one times, the piece of string is believed to possess the virtue of curing *Taria Tāv* or periodical fever.[10] Another remedy for the same ailment is to go to a distance of three miles from the village and there to eat food which has been cooked in a state of nudity.[1]

[1] Mr. K. D. Desai.
[2] The Schoolmaster of Ganod.
[3] Mr. N. M. Dave, Sānkā.
[4] The Schoolmaster of Moti Murad.
[5] Mr. B. K. Dave, Kota Sangani.
[6] Mr. N. D. Vora, Rajpara.
[7] Mr. D. K. Pandya, Dhhank.
[8] The Schoolmasters of Dhhank and Songadh.
[9] The Deputy Educational Inspector of Gohelwad.
[10] The Schoolmasters of Upleta and Aman.

In the preparation of Nargudikalpa* or Gujakalpa*, some drugs have to be procured by a naked person.[2]

It is considered meritorious by some persons to risc early in the morning and to bathe naked on the Makar Sankrānti day.[3]

A Brahman boy must be naked at the time of the peformance of his thread investiture ceremony. After the ceremony, the maternal uncle of the boy presents garments to him, which he thereupon puts on.[4]

In Gujarat, for the most part, the people seem to be unacquainted with the belief that certain stones possess the virtue of influencing the rain. Some persons however attribute this quality to the stones on such sacred mounts as Girnār, Ābu, and Pāvāgadh.[5] There is a point called Tonk, on mount Girnār, of which it is said that rain is certain to fall whenever anyone succeeds in climbing it.[6] There is also a common belief that *arasi* marble if heated has influence over rain.[7]

It is a common practice to submergc the image† of Shiva in water with the object of bringing rain. Similarly the image† of the goddess Harshadh is sometimes bathed when rain is desired.[8] The *bhuva* or the *bhui*, *i.e.*, the male and the female attendants of the goddess are at the same time given a bath, and an offering of *Khir*‡ is made to the goddess.[8]

There are two goals which a pious Hindu tries to attain by leading a life of purity and virtue, *viz.*, (i) *moksha* or final emancipation, merging into the Eternal Spirit, and (ii) *swarga* (heaven or paradise) where meritorious persons enjoy pure pleasures unalloyed by earthly cares. The stars arc the spirits of so many righteous persons who are translated to *swarga* for their good actions, and are endowed with a lustre proportionate to their individual merits. But every moment of enjoyment in *swarga* diminishes the storc of merit: and those whose whole merit is thus exhausted, on receiving their proportionate share of pleasures, must resume their worldly existence. The Bhagavad-gītā says: "क्षीणे पुण्ये मर्त्यलोकं विशन्ति" *i.e.*, "they enter the mortal world when their merit is expended." Meteors are believed to be spirits of this description who fall from their position as stars, to live again on this earth.[9]

Another explanation of meteors is that they are the sparks produced when the *vimāns* (or vehicles) of celestial people clash against each other.[10]

Meteors are also held to be the *agār* or *charak* (*i.e.*, excreta) dropped either by a curious water-bird,[2] or by Garud, thc favourite eagle, and vehicle of Vishnu,[11] or by a fabulous bird Anal.[12] The latter is said to fly at an immeasurable height from the surface of the earth, and to take food only once a day.[12] It is almost impossible to catch thc *charak* when it falls to earth: but if ever it can be secured, the application of it to the eyes of a blind man will restore his eyesight. It also furnishes an effective remedy for leprosy, and gives a golden lustre to the body of a person suffering from that disease.[11]

Some declare that meteors are stars which fall owing to the curse of Indra, and subsequently assume the highest human form on earth.[1]

[1] Mr. Nandlal Kalidas, Chhatrasa.
[2] The Schoolmaster of Āman.
[3] The Deputy Educational Inspector of Halar.
[4] Mr. K. D. Desai.
[5] The Shastris of Jetpur and Bhayavadar.
[6] The Shastri of Jetpur Pāthashālā.
[7] The Schoolmaster of Chok.
[8] The Schoolmaster of Pātanvāv.
[9] Mr. K. D. Desai and the Schoolmaster of Dhhank.
[10] The Schoolmaster of Jodia.
[11] The Schoolmaster of Ganod.
[12] The Schoolmasters of Dhhank and Ganod and the Mistress of Rajkot Civil Station Girls' School.

* Name of a medicinal preparation.

† But the virtue of influencing rain belongs to the *Shiva linga* and to the idol of Harshadh, not because they are made of any particular kind of stone, but because they represent certain deities.

‡ Rice cooked in milk and sweetened with sugar.

It is also said that the stars descend to earth in human form when sins accumulate in the celestial world.[1]

The influence of meteors on human affairs is treated at length in the *Varāhasanhitā*.[2] The phenomenon is popularly regarded as an evil omen : it is supposed to portend devastation by fire, an earthquake, a famine, an epidemic, danger from thieves, and storms at sea.[3] The appearance of a bright shooting star is supposed to foretell the death of some great man;[4] and on beholding one, it is customary to repeat the words 'Rām Rām'* several times.[5] A shower of meteors is believed to presage some civil commotion or a change in the ruling dynasties.

Some persons, however, regard the appearance of meteors as auspicious or baneful, according to the *mandal* or group of stars, from which they are seen to fall. Meteors from the *Vāyu-mandal*, (or the group of stars known by the name of Vāyu) portend the breaking out of an epidemic : those from *Varuna-mandal*, are believed to be favourable to human happiness; if they fall from *Indra-mandal*, they forebode danger to all kings; those from *Agni-mandal*, threaten war between nations.[6]

During the monsoons, rain is believed to fall in that direction in which a meteor is seen to shoot.[7] A meteor in the west is ominous to kings, and if it falls into the sea, it forebodes evil to the dwellers on earth.[8]

The appearance of a comet is believed to portend some dire calamity to the king and the nation.[8] It is said that if a heavenly body is seen, *chhogālo*,† *chhogālā* kings (*i.e.*, great and celebrated kings) are in danger of their lives.[9] A comet is also believed to threaten all tailed animals with destruction.[9]

[1] The Schoolmaster of Sayala. Perhaps it is the accumulation of sin in this world that brings down the saints of heaven in human form. The earth is unable to bear too much sin and would soon come to an end if the balance between virtue and sin were not maintained. It is for this purpose that saints are born in this world and add to the store of merit on earth, by preaching righteousness to people and by leading a virtuous life.—K. D. Desai.

[2] The Schoolmaster of Ganod. [3] The Schoolmasters of Rajpara, Vasawad, Upleta, and Khirasara.

[4] The Schoolmasters of Pātanvāv and Sultānpur. [5] The Schoolmaster of Sultanpur.

[6] The Schoolmaster of Charādwā. [7] The Deputy Educational Inspector of Gohelwad.

[8] The Schoolmaster of Jodia. [9] The Schoolmaster of Songadh.

* It is an act of merit to repeat the name of Rām, the seventh incarnation of Vishnu. As the death of a righteous person is due to the growth of sin in this world, people utter the name of Rām in order to atone for that sin. The name is repeated as long as the shooting star is visible. Vaishnavas recite the name of Krishna.—K. D. Desai.

It is also said that the name of Rām or Krishna is repeated, because the falling star enters the Court of God Bhagwān.—The Schoolmaster of Lākhāpadar.

† (*I.e.*) with a tail. *Chhogā* is the end of a turban, which is allowed to hang down the back.

CHAPTER II.

HEROIC GODLINGS

SEVERAL stories, in addition to the legend of the Rāmāyana, are related of the birth of the god Hanumān. Dasharatha, king of Ayodhyā, being childless, once performed a sacrifice with the hope of thereby obtaining male issue. On the completion of the ceremony a heavenly being rose out of the sacrificial fire and presented the king with a celestial preparation, called *pāyas*, which he directed the king to give to his wives if he desired a son. The king divided the divine gift among his three queens ; but the share of one of them was snatched away by an eagle. It was dropped into the hands of Anjani; who was herself childless, and was practising austerities for the sake of obtaining son. On partaking of the *pāyas*, Anjanī conceived, and the son born to her was afterwards known as the god Hanumān.

Another story relates how Anjani was one of those persons who helped Indra in his evil designs on Ahalyā, the wife of Gautama. She had on that account been cursed by Gautama, and threatened with the birth of a fatherless child. To prevent the curse from taking effect, Anjanī buried herself in the ground as far as her waist, and began to observe religious austerities in the hope of propitiating Shiva. The latter was pleased with her devotion, and sent her a *mantra* through Nārada, who was ordered to deliver it in her ear. Vāyu, the god of wind, forced the *mantra* into her womb, and she conceived a son named Hanumān. This son had the form of a monkey, because, at the time of conception, Anjanī happened to behold a monkey, named Keshi, on a neighbouring tree.

Hanumān is a *chiranjiva*, *i.e.*, one of those seven * persons who are to live for ever and are therefore considered to be immortal. He is represented as possessed of miraculous strength, and his body is *vajramaya*, *i.e.*, adamantine. When Sītā was carried off by Rāvana, it was he who crossed the sea and brought news about her to Rāma. When Ahi and Mahi, two cousins of Rāvana, carried off Rāma and Lakshmana by magic and decided to offer them as victims to their favourite goddess Panoti, Hanumān entered the temple of Panoti, crushed her under his feet, and released Rāma and Lakshmana. Hence he is known as the conqueror of Panoti. After the death of Rāvana, Hanumān was left to guard the kingdom of Lankā, which was conferred by Rāma on Bibhīshana, the brother of Rāvana.[1]

Hanumān is an incarnation of one of the eleven Rudras,† [2] is a *brahmachāri* (*i.e.*, one who has taken the vow of celibacy), a powerful and benevolent deity, and a giver of many blessings. At the same time, he is considered to be the master-deity of all *bhuts*, *prets*, *pishāchas*, (ghosts, goblins, fiends), of *dākans* (witches), *shakans*, *chudel*, *vantri*, of the forty-nine *virs* (male

[1] K. D. Desai, from the answers of various Schoolmasters.

[2] The Schoolmaster of Vasavad.

* The following couplet mentions all of them :

अश्वत्थामा बलिर्व्यासो हनूमांश्च बिभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

† A group of gods supposed to be inferior manifestations of Shiva, who is said to be the head of the group.

fiends), of the fifty-two *vetāls*, of *yakshas* and *yakshinis* and of all evil spirits in general, who are believed to obey his commands.[1] Vows are observed in honour of Hanumān if a person is possessed by a *bhut* or a *pret*, or if he is seared by a *jhapat* (sudden encounter) with a devil, or if he happens to step inadvertently within the *kundalan** of an *utār*. Persons who are possessed by evil spirits are exorcised by the *bhuvas* by reciting the *zanzira mantra* in honour of Hanumān.[2]

Kāli-Chaudas, *i. e.*, the 14th day of dark half of Ashvin† is considered to be the most favourable day for practising the black art; and the god Hanumān is accordingly worshipped with much ceremony by *bhuvas* on that day.[1]

All *bhuts*, *prets* and spirits are thus believed to obey the commands of the god Hanumān. In the course of a *sādhana* (*i. e.* the process of procuring the fulfilment of certain desires through the favour and by the agency of spirits) the latter are conjured in the name of Hanumān, so that the *sādhana* may not prove inefficacious. For this purpose the *Hanumān raksha mantra* is repeated one hundred and eight times before the image of the god, the devotee remaining standing all the time. A lamp of clarified butter is also lighted, and frankincense is burnt. The *mantra* runs as follows:—'Om namo Hanumān bālā ghatapīdam, pānikā rakhavālā, lohaki kothadi, bajarkā tālā, deva-dānava-kumār, nikal Hanumān āsan, Mahādev bāsan, Hanumān hathēla, bajarkā khīlā.' It is neither pure Sanskrit, nor Gujarāti, nor Hindustāni, but roughly it means:—'Bow to the young Hanumān, the tormentor of *ghata*, the guardian of water, the iron-safe, the lock of *vajra*, the son of the gods and the demons. Take your seat, the receptacle of Mahadev, O stubborn god, O Nail of adamant.' After the repetition of the *mantra*, four nails are driven into the four corners of the seat of the votary, and it is believed that the *sādhana* is thus rendered sure of success.[3]

The god Hanumān is sometimes worshipped when a serious epidemic is to be warded off. The usual mode of propitiating him in such cases, and also in exorcising spirits, is to pour red lead and oil over his image, to make an offering of *udad* seeds (*Phaseolus radiatus*) and molasses, and to invest the image with a wreath of one hundred and eight flowers of *ānkadā*‡ or of as many leaves or berries of the same plant.[4]

The influence of the god is believed to be so powerful in some places that it is said that a *bhut* or a *pishācha* is at once exorcised from the body of a person who observes certain ceremonies there. In some places the mere sight of the image of the god has the same effect, and it is believed that ghosts shriek and fly from the bodies of possessed persons, if these visit the images of Hanumān. In Kodolia, about half a mile to the west of Lilapur in Gujarāt, there is a temple of Hanumān where persons suffering from fever go on a Saturday, and take a meal before 2 p. m. at which time the god goes out to graze his cows. This proceeding is believed to work a cure in cases of fever and is called *anagah*.[5] A mere glance at the temple of Hanumān at Khandia and

[1] The Schoolmaster of Rajpara.
[2] The Schoolmaster of Dadvi.
[3] The Schoolmaster of Limbdi Taluka.
[4] The Deputy Educational Inspector, Prānt Hālār.
[5] The Schoolmaster of Lilapur.

* *Kundalan* is the circle formed round the *utār* by a *bhuvā*, after he has placed the *utār* in a cemetery or over a crossway.—The Schoolmaster of Dadvi.

† This is the day to learn such arts as that of *muth*, *chot*, *māran*, *etc.*, i.e., the art of doing bodily injuries by means of magic even to persons who are at a distant place. The process is gone through in a cemetery at the dead of night.—The Schoolmaster of Rajpara.

‡ A poisonous plant, the leaves of which are used in fomenting in cases of palpitation and of stomach troubles.—The Deputy Educational Inspector, Prānt Hālār.

Saranghur, or of that image which is known as 'Bhīd-bhanjan,' is sufficient to drive out evil spirits from the bodies of possessed persons.[1] The same virtue is attributed to the images of Hanumān at Bhurakhia, near Lathi and at Nariana, near Dhrangadhra, in Jhalavar,[2] Kathiawar.[2]

There are certain peculiar conjunctions of planets, which if they appear in a person's horoscope, always bring him misfortunes. In such circumstances, the person is said to be under the influence of *panoti*.* Such influence lasts for a period varying from one year to seven years and a half.[3] When the planet Shani (Saturn) enters the 1st, 11th, or the 12th *rāshi* in relation to a person, the latter is said to be affected by *sādāsāti-panoti*, i.e., *panoti* extending over seven years and a half.[4] The *panoti* enters the life of such a person with feet either of gold, silver, copper or iron : and in most cases the result is disastrous. If the *panoti* affects the head of a person, he loses his wits ; if it affects the heart, it takes away his wealth ; when it affects the feet, it brings bodily ailments. In order to counteract the evil effects of *panoti*, people worship Hanumān as the god who crushed the malignant goddess Panoti under his feet. On Saturdays red lead and oil, *adad*, molasses are offered to the image of the god.[5] Frankincense is burnt, a lamp is lighted, and a wreath of *ānkadā* flowers is sometimes dedicated.[5] A fast is observed on such days ; and sometimes the services of a Brahman are engaged to recite verses in honour of the god.[4]

There is a belief that Hanumān cries out once in twelve years, and those men who happen to hear him are transformed into *hijadās* (eunuchs).[3]

Oil which has been poured over the image of Hanumān and caught in a vessel is called *naman*. It is sometimes carried in a *vātki* (a small metal cup) and is burnt to produce *anjan* (*i. e.*, soot used as collyrium). This *anjan* is believed to improve the eyesight, and to protect a person from the influence of evil spirits.[2] There is a saying in Gujarāti that *Kāli-chaudasno ānjyo, ane koine na jāy gānjio'*, i. e., a person using *anjan* on Kālichaudas day cannot be foiled by anyone.[6]

Of the days of the week, Saturday is the most suitable for the worship of Hanumān. Of all offerings, that of red lead and oil is the most acceptable to him.[6] When Hanumān was carrying the Drona mountain to the battlefield before Lankā, he was wounded in the leg by an arrow from Bharata, the brother of Rāma. The wound was healed by the application of red lead and oil, and hence his predilection for these things.[2] It is also said that after the death of Rāvana and at the time of the coronation of Bibhīshana, Rāma distributed prizes to all his monkey followers, when nothing was left for Hanumān except red lead and oil.

Mostly *Ānkadā* flowers are used in worshipping Hanumān, but sometimes *Karan* flowers also are made to serve the purpose.[2] The favourite dishes of Hanumān are *maliddā*†, *churamā*‡ and *vadān*.§[6] The usual *naivedya* is *malidda* of *Savāpāti*, i.e., of wheat weighing about six pounds and a quarter and *vadān*.[7]

Bhīma the second of the Pāndavas was begotten from Kunti by Vāyu, the god of

[1] The Schoolmaster of Songadh.
[2] The Schoolmaster of Ganod.
[3] The Schoolmaster of Jodia.
[4] The Schoolmaster of Sanka.
[5] The Schoolmaster of Dadvi.
[6] K. D. Desai.
[7] The Schoolmaster of Rajpara.

* The *panoti* cannot affect anybody who has an elder male relative living, *i. e.*, it influences only the eldest male member of a family.—K. D. Desai.

† A sweet preparation of wheat flour fried in ghi.

‡ Sweet balls of wheat flour fried and afterwards soaked in ghi.

§ Small biscuit-sized cakes of pulse flour treated with spices and fried in oil—K. D. Desai.

wind, and hence was called Vāyusuta. From his childhood he was possessed of miraculous strength, and had a voracious appetite. Every day he consumed 12 *kalashis** (or 192 maunds) of corn, and as much oil as is yielded by 13 *ghānis*.* He also required a maund and a quarter of betelnuts after each dinner. These habits had procured him the name of Vrikodara, *i.e.*, wolf-bellied. He played a very important part in the Great War, and on the last day of the battle smashed the thigh of Duryodhana with his ponderous mace. In his early days he killed several demons including Baka and Hidimba.[1]

Bhīma never took food without first worshipping Mahādev. On one occasion no temple of Shiva could be found within easy distance, and in a rage, Bhīma turned his bowl upside down and set it up as Mahādev. Such was the first installation of Bhīmanāth Mahādev revered to this day by all Hindus.[1]

Once upon a time Bhīma obstructed the stream of a river by laying himself across it, when the river rose to the banks and submerged a temple of Shiva near by. Shiva thereupon assumed the form of a lion and pretended to chase Pārvatī in the guise of a cow. Bhīma, in his true Kshatriya spirit, instantly rose from the water in order to save the cow from the lion. But the latter gave Bhīma a blow on the shoulder with one of his paws, and instantly transformed himself into a sage. After Bhīma had fruitlessly searched for the lion for a long time, he was informed by the sage that it was he, Shiva, who had assumed the form of a lion in order to rouse him from his position across the river. Shiva then favoured him with a boon that the half of his body which had received the blow would be turned into *vajra* (adamant). On Bhīma's request a further boon was granted to him that he should in future be able to digest as much as he could eat without suffering discomfort. Hence the proverb: *Bhīma khāve shakuni aghe*.[2]

It is said that Bhīma once played at *navateri* (lit. nine and thirteen), *i.e.*, he flung into the sky nine elephants with his right hand and thirteen with his left. The corpses of these animals were afterwards brought down to earth by Shukamuni to expiate king Janmejaya's sin of *Brahmahatyā* (Brāhman-slaughter).[2]

In his whole life-time Bhīma is said to have fasted only on one day, which happened to be the eleventh day of the bright half of Jyeshtha and is now called *Bhīma-agiāras*. On this day people who desire to be cured of dyspepsia observe a strict fast, taking neither food nor water, and pass their hands over their bellies repeating the name of Bhīma and also offer cocoanuts to his image.[3] On the night of *Bhīma-agiāras*, persons who are anxious to obtain health, wealth and victory over their enemies, bathe the image of Bhīma in water and *panchāmrit*† and worship it according to the prescribed ceremonies.[4]

In some places there are *vāvs* (or tanks) called Bhīma-vāvs which are said to have been formed by the strokes of Bhīma, when playing *gilli-dandā*.[5]

There are huge images of Bhīma on Mount Pālitānā.[6] There are many places in different parts of India which possess such images and which are believed to have been visited by the Pāndavas during their exile from Hastinapur. The Pāndavas never attained the status of gods and there is no systematic form of worship for them.[1]

[1] K. D. Desai.
[2] The Schoolmaster of Aman.
[3] The Shastri of Jetpur Pāthashālā.
[4] The Schoolmaster of Rajpara.
[5] The Schoolmaster of Kolki.
[6] The Schoolmaster of Ganod.

* A *ghāni* is that quantity of oil seeds which is put in at one time to be crushed in an oil mill.

† A mixture of milk, honey, curds, sugar and ghi.

Bhīshma, the uncle of the Kauravas and the Pāndavas, was an incarnation of one of the Ashtāvasus* and was the son of king Shantanu by Ganga. The stories about Bhīshma are chiefly derived from the Mahābhārat, and need not be repeated here. He is not regarded as a god and does not receive systematic worship.[1]

A fast is observed on the eighth day of Māgh, the anniversary of the death of Bhīshma. A *dorā* (a knotted piece of string) tied in the name of Bhīshma is believed to cure fever.[2] The *Yantra* (a mystical formula or diagram) of Bhīshma is sometimes drawn on a piece of paper, water is poured over it, and the water is offered to women in labour to drink, as likely to expedite delivery. Bhīshma-worship is supposed to facilitate the observance of the *Brahmacharya-vrat* (the vow of celibacy) and to bestow heroism and learning.[3] Bhīshma is credited with having composed the well-known poem, Bhīshma-stavarāj, which recites the glory of Krishna and shows the way to attain salvation.[4]

There is a large temple of Ganpati near the eastern gates of Dhhank. It is said that this Ganpati informed a goldsmith, by appearing in a dream, that he was buried in a particular spot, and promised that a son would be born to him if he raised a temple in honour of the god. The goldsmith satisfied the wishes of the god and was soon relieved from the repeated taunt of the *vānziāpanā* (*i. e.*, the barrenness of his wife).[5]

The following tradition is connected with a place, about a mile from Dhhank, called Dhhank-ni Fui. Dhhank was in ancient times a great city and was known as *Preh Pātan*†. Once a *bāvā* (recluse), named Dhundhalimal, came to reside with his *chelā* (disciple) in a cave on a neighbouring hill. Every day the *chelā* went about the city begging alms for himself and his *guru*; but nobody except a poor *kumbhāran* (a potter-woman) ever gave him anything. So the *chelā* was obliged to cut and sell fuel in order to obtain means of subsistence, although he did not mention this fact to his *guru*. One day the *guru* noticed the growing baldness of his disciple and on being questioned about it, the latter had to admit his difficulties in earning a livelihood. The next day the *bāvā* decided to test the charity of the neighbourhood, and went on a begging round in person. He moved about the city from door to door, crying aloud *ālek ālek*, but nobody except the *kumbhār* woman offered him so much as a handful of flour. He then addressed the latter thus:—"Girl, this city is sinful and will shortly meet with destruction. Fly, therefore, instantly with your family and never turn your face towards the city in your flight". Having thus warned the only righteous person in the city, the *bāvā* returned to his cave where, after reciting an incantation in high exasperation, he pronounced a terrible curse for the destruction of the city 'Let Pātan be buried and let *māyā*‡ be reduced to *māti* (dust).' A whirlwind at once arose and destroyed the whole city. The *kumbhāran* had already fled with her children; but she unfortunately happened to look back in her flight, in spite of the warning, and she and her children were all turned into stones. In this form she can be seen even to-day, with two of her children on her shoulders and leading the other two.

[1] Mr. K. D. Desai.
[2] The Shastri of Jetpur Pāthāshālā.
[3] The Schoolmaster of Rajpara.
[4] The Schoolmaster of Charadwa.
[5] The Schoolmaster of Dhhank.

* The Vasus are a class of deities, eight in number, and are often collectively called Ashtāvasus.

† *Vide* Bombay Gazetteer, Vol. VIII, page 414.

‡ *Māyā*, in philosophy, means the illusion, by virtue of which, one considers the unreal universe as existent and distinct from the supreme spirit. Here it means the effect of *māyā*, the unreal splendour of the world, in fact phenomena opposed to the noumenon.

To the south of the same village on the banks of a small lake are situated the temples of Hinglaj Mātā and Kāmdev Mahādev. If there is a prospect of a drought in any year, the people of the village make an offering of *lāpsi* to the former deity in order to bring about a fall of rain. About two miles from Dhhank there is a temple of Vikani, in whose honour vows are observed for the cure of fractured bones of men and animals. Brāhmans are feasted at the temple of Hanumān at Timbo, four miles away from Dhhank. At a distance of about two *khetarvās* (fields) there is the shrine of Ashabi-pir where Mussalmāns feast *fakirs* and other co-religionists of theirs.[1]

Besides the above there are the temples of Shankar Tapakeshwar Mahādev and Mungeshwar Mahādev near the hill mentioned in the paragraph above and the temples of Pipaleshwar Mahādev and Rāmchandraji, to the south of Dhhank. There are also temples erected in honour of *suttees* known as Nomalmātā, Hulmātā, etc.[1]

The river Vinu meets the Bhādar, at a place two miles to the east of Ganod, and the Moja also joins the Bhādar a little further to the east. Hence the spot is called *Traveni* (a confluence of three rivers) and is regarded as holy. The beautiful temple of Baraneshwar Mahādev is situated here. Vows for feasting a certain number of Brāhmans, are observed in honour of this deity.[2]

The celebrated shrine of Husen-pir is situated in the vicinity of Ganod, and is much revered by the Khoja community, who hold a fair there on every *Āso-sud-bij*, i. e. the second day of the bright half of Āshvin. The fair lasts for seven or eight days, when Khojas from Bombay and even Zanzibar visit the place. A large building, the Khoja-khana, is set apart to the west of the shrine for the *sabhā* (or meeting). The largest fair was held in *samvat 1940* (1884 A.D.), when H. H. the Agashah paid a visit to the shrine. There is a large gathering of people at the place every *bij* day.[2]

Husen-pir was a native of Kadi and a Saiyed by birth. In his youth, with his father's permission, he decided to remain unmarried, and took to travelling. In the course of his wanderings he halted for a week on the spot where his shrine stands at present, and was so charmed with the place, that he asked the owner of it, a Rabāri, Almora by name, for permission to reside there always. The Pīr was accompanied by two followers of the Mujāvar fakir sect. The present Mujāvar attendants at the shrine are descended from them, and stand in the 12th or the 15th degree of descent.[2]

One evening (it was the 5th day of the dark half of Bhādrapad) the Pīr accompanied by his two followers went to the Bhādar to offer the evening prayers. After the prayers were over, he told his followers that a flood was soon coming in the river, and asked both of them to leave him and return with their horses. One of them left the place as directed: but the other placed his head on the Pīr's lap and was drowned along with his master in the flood, which came down as if in obedience to the Pīr's words. Before dying the Pīr granted a boon to the Mujāvars that their line of descent would never fail for want of their heirs, and that their heirs would always be his attendants.[2]

The same night the Pīr informed the Khojas of Keshod and Kutiana that his corpse and that of his Mujāvar follower lay unburied at a particular spot. The Khojas, accompanied by the Rabāri Almora, visited the place in the morning and made ready to carry the corpses to Junāgadh. They found to their astonishment that the corpses could not be removed. Almora then recollected the request of the Pīr, and told the Khojas of his favourite place. The corpses were then carried to their present place of rest, and all efforts of the Khojas to proceed further

[1] The Schoolmaster of Dhhank.

[2] The Schoolmaster of Ganod.

proved unavailing. At that time there was a village called Keralun about a mile from the present site of Ganod. It is, however, uninhabited and in ruins and its site is now known as the *timbo* of Keralun. The Khojas erected a shrine over the place where the Pīr was buried, and the tombs of his relatives were afterwards erected in the vicinity. Vows observed in honour of the Pīr having proved fruitful in many cases, the Pīr's fame spreads wider every day. The Gondal Durbar has granted a *wādi* (a piece of land) for the maintenance of the Mujāvar family, who also receive the things that are offered to the Pīr. The Khojas consider it a merit to dedicate a portion of their earnings to this Pīr. People of all castes from Ganod offer one *kori** at the time of the marriage of a girl at their house. The knots of the marriage-scarves of newly-wedded couples are untied here, and the ceremony of shaving children for the first time is also performed in the presence of the Pīr. The usual offering to the Pīr consists of *churamu* and *kansār* : some people, however, offer a goat or a ram and call it *pānechednāriel*.[1]

There is a hollow log of wood on the boundary of Lath, a sub-village of Gondal and a mile to the South of Ganod. Long ago a fakir, while accompanying a band of outlaws *bārvatias*, was killed in a scuffle and was buried here. A *bābul* tree grew over his tomb, and came to be known afterwards as Lakkad Pīr (the wooden Pir). The tree after a time withered till its stem was reduced to a small log with a hole in the centre. People observe vows in honour of this Pir for the cure of cough and bronchitis in children. After recovery, the children are made to pass through this *bākān* or hole and an offering of *kansār* is made to the Pīr. It is not only the Musalmāns who observe vows in the Pīr's honour: Hindus also have the same strong faith in him.[1]

Nearly twelve miles from Vanod lies the temple of Bechrā Mātā, who is the patron goddess of the Pāvaiyā sect. A male buffalo is offered to her as a victim on the 15th day of the bright half of every month. Near the temple there is the holy *kund* of Mānsarovar, the legend about which has already been related in these notes†

The village of Dādvi possesses the shrine of Mangalshā Pīr. Friday is the day for special worship of the Pīr, when dainties and cocoanuts are offered, and a flag is hoisted. Frankincense is burnt every evening.[2] There is also a temple of Māchho, the goddess of the Bharvāds, who offer her *lāpsi* and cocoanuts on every *bij* day. They also light a ghi lamp and lop off the ears of a goat or a ram, and offer the blood to the goddess.[2]

In Kolki a *bāvā* of the Bharvād caste named Hado Bhagat is said to have set up the images of all the gods in a certain temple. It is believed that he possessed miraculous powers. His decendants do not sell goats to Kasāis (butchers[3]).

There is a temple of Khodiār Mātā in Chok. The goddess is worshipped by Atits, who offer her *lāpsi* on every Dasarā day. There is also a temple of Hanumān, where the Khākhis bring an offering to the god every Saturday.[4]

In the village of Motā Devaliā are the temples of Bholānāth, Mahādev and Pipaleshwar Mahādev. Both the deities are worshipped by Atits, who perform the ceremony with the usual materials of frankincense, a ghi-lamp, cooked food, and who also blow a conch. It is said about Pipaleshwar Mahādev that none can stay at night in the temple. Once a Brāhman, who insisted on passing the night there, was hurled to a

[1] The Schoolmaster of Ganod.
[2] The Schoolmaster of Dadvi.
[3] The Schoolmaster of Kolki.
[4] The Schoolmaster of Chok.

* *Kori* may mean either a new garment or an unused earthen jar.

† See p. 42 *Supra*.

distance of two fields. There is also a temple of Swāmi-Nārāyan and three temples of Thākorji where the ceremony of worship is performed every morning and evening in the usual way with frankincense, a ghi lamp, and *ārati*. The shrine of Nilā-Pīr on the village boundary is revered alike by Hindus and Musalmans.[1]

In the vicinity of Chhatrasa, there is a temple of Kishordās Hanumān. On *Kālī-Chaudas* day the people of the village offer *churamu* and *vadān* to the god. The shrine of Gebalashā Pīr is situated two miles away from Chhatrasa, on the boundary line between that village and Kalānā. Sweet-balls, or sometimes only molasses, are offered to this Pīr on the fulfilment of vows observed in his name. Near the village gates lies the shrine of Daudshah, of whom it is said that he deprives thieves of their eye-sight, if they try to enter Chhatrasa. In the Vishnu-mandir, *annakūt** is offered to Vishnu by the attendant priest, on the first day of the bright half of Kārtik.[2]

A temple of Khodiar Mātā surrounded by Pandari creepers is to be seen on the way from Mojidad to Sanka. The Thakor of Limbdi used to kill a goat before the goddess during the Navarātra holidays; but an offering of *lāpsi* is now substituted for the goat. There is another temple of the same goddess on the way to Zābālā where she is worshipped by the Bhadkavā Durbar. The attendants at both places are Atits, and the usual offering consists of *lāpsi* and *khīr*.† At a place near the boundary-line between Mojidad and Ayarda, Swāmi-Nārāyan Bhagwān and Sahajānand Swāmī are said to have bathed in the company of Hanumān in the river Vansal. The Brahmachāris‡ of the Swāmi-Nārāyan sect hold a fair there and offer prayers to Hanumān on the 15th day of the dark half of Bhādrapad.[3]

Every marriage-procession on its way to and from the place of marriage has to offer a new earthen jar to such field-deities as Dādmokhodiar, Lālo, Hardās, etc. Failure to do so arouses the wrath of these deities and brings disasters to the married couple. The only form of worship in use for these deities is to apply red lead and oil to their images. Seven kinds of corn, *viz.* *adād* (phaseolus radiatus), *mag* (phaseolus mungo), *kalathi*, *math*, *chanā* (gram), wheat and *juvari* are mixed and cooked together and the preparation which is called *khichdi* is offered to the deities at sunset. If the deities are not propitiated in this manner, they are believed to do harm to the people of the village.[4]

On a hill near the village of Patanvav there is a temple of Mātāji, where a ghi lamp is kept constantly burning at the cost of the Gondal Durbar. In Patanvav itself there is a shrine of Ahabā Pir attended upon by a fakir. At the approach of the monsoons, all the villages offer *lāpsi* to Mātāji and *churamu* to the Pīr.[5]

In Paj, near Sultanpur there is a shrine of Gebansha Pīr surrounded by a number of *bābhul* trees; and it is said that if a person were to cut any of the trees, he would meet with death or at least fall ill. There is a cobra deity, called Khetalo, near Sultanpur whose *gors* (attendant priests) are Nāgmagā Brahmans. It is believed that this deity confers once on each generation of the *gors*, as much wealth as would suffice for the life-time of all men of that generation.[6]

[1] The Schoolmaster of Mota Devalia.
[2] The Schoolmaster of Chhatrasa.
[3] The Schoolmaster of Mojidad.
[4] The Shastri of Jetpur, Pāthashālā.
[5] The Schoolmaster of Patanvav.
[6] The Schoolmaster of Sultanpur.

* An offering of all sorts of dainties and vegetables.

† Milk and rice boiled together and sweetened with sugar.

‡ *I. e.* persons who have taken the vow of celibacy.

There is a temple of Hadmatio Hanumān about half a mile to the west of Luvaria. A *Kanbi* of the Dhani tribe once, while pursued by robbers, took shelter behind the image of Hanumān, and vowed that he and his descendants would discharge priestly duties towards the god if he escaped safely out of the difficulty. The god protected him in his danger, and his descendants are now the recognised attendants at the temple.[1]

The village of Aman possesses the holy tomb of Davalshah Pīr. This Pīr lived in the 15th century and was a native of Ahmedabad. He had come to serve in the Amaran *thāna*, when he was killed in a battle. A tomb was built over his body, and he soon came to be regarded as a Pīr. His name became famous when a blind Bharvād regained his eye-sight through his favour. The Pīr also gave a son to a Bania from Ahmedabad who visits the tomb every year in a black suit. Once a Miana killed a cow and took refuge at the shrine of this Pīr: but the shrine spontaneously caught fire and he was burnt with it. The present building was erected by the Bania, and the ladies of the Jamsaheb's court have supplied silver gates and copper railings to it. The Jamsaheb also presents *kinkhab* coverings for the tomb every year. On the night of the *Uras* (or the fair held in the Pīr's honour) sandalwood is burnt before the Pīr.[2]

Charadwa is well-known for the temple of Rājeshwari Mātā. King Prithwi Rāj Chohān suffered from white leprosy and was once going to Dwārkā, with the hope that residence in the holy city would cure him of his disease. On the way, one of his best bullocks suddenly fell. The animal was almost given up for dead when a young woman named Rājbāi, daughter of Udā Chāran, happened to pass by while carrying water in earthen pots. Rājbāi touched the bullock with one of her toes, and to the astonishment of all beholders, the animal at once got up. Prithwi Rāj got rid of his leprosy by the favour of Rājbāi, who granted him an additional boon that she would come to help him on another occasion if he remembered her and sought her assistance. Rājbāi then directed him to visit Dwārkā. Long after, king Prithwi Rāj, when he was at his own place, remembered her in a moment of distress, and she went there (in spirit) after giving instructions to her relatives not to dispose of her body, as she would return soon. But the relatives did not understand her, and before she had returned from Prithwi Rājā's place, her body was disposed of according to the usual manner. For this, Rājbāi cursed her relatives that one of their descendants in each degree would turn out a lunatic. In her memory a pillar was raised and an image set up, both of which are worshipped every morning and evening. Milk, sugar and cakes are offered to her every morning in a *thāl* or dish, and milk and sugar every evening. There is a festival in honour of Rājbāi during the Navarātra holidays.[3]

The temple of Swāmi-Nārāyan at Charadwa contains the images of Shrikrishna, Baldev Rādhā, Rāma, Lakshman and Sītā. The ceremony of *ārati* is performed before the images five times every day. The first is called *mangalārati* or the auspicious *ārati* and is performed early in the morning. The second is *Shangār (Shringār) ārati*, when night garments are taken off the images and new ones are put on for the day. The third, *Rājbhog ārati*, takes place at the time when dainties and cooked food are offered to the gods. The *Sandhyā ārati* follows the offering of milk, sugar and cakes to the gods in the evening. The last, *Pidhān ārati*, is performed at night, when night garments are substituted for the rich dresses of the day. There are five occasions during the year

[1] The Schoolmaster of Luvaria. [2] The Schoolmaster of Aman. [3] The Schoolmaster of Charadwa.

when a fair is held at this place: (1) the Annakūt fair on the first day of Kārtik; (2) Vasantapanchamī fair, on the fifth day of the bright half of Māgh; (3) Hutāshani or Holi fair, on the 15th day of the bright half of Phālgun; (4) Rāmanavamī fair, on the 9th day of the bright half of Chaitra, (5) Jamnāshtamī fair on the 8th day of the dark half of Shrāvan.[1]

To the north of Charadwa there is a field-goddess, named Motisāri Meldi Mātā, in whose honour persons who are afflicted by diseases take a vow of presenting a *tavā* (a cake fried in oil in a pan). There is also a serpent-god named Charmaria who receives an offering of *lāpsi* on every *Aso-sud-bij*, *i. e.*, the second day of the bright half of Ashvin.[1]

Besides these there are four temples of Shiva, one of Shaktimātā, one of Hanumānji and two Mahomedan Pīrs in the village.[1]

In Limbdi Taluka, there is a temple of Kālikā Mātā, in whose honour vows are observed by persons suffering from physical or mental afflictions. The attendant at the place is a Brahman, and the worshippers of the Mātā visit her temple on a Sunday or a Tuesday and offer sweetmeats or *lāpsi*. On the eighth day of Ashvin a *havan* is made (*i. e.*, offerings are burnt) before the goddess.[2]

Vows in honour of Khodiar Mātā are efficacious in the prevention of such epidemics as cholera. The Khiyado Māmo quells evil spirits, *bhūts* and *prets*. The Khodo Māmo cures such diseases as cough and bronchitis. In the temple of Rāmnāth, a *brahmabhoj*—a feast to Brahmans—is given on the last day of Shrāvan.[2]

Near the western gates of Zinzuwada is seen the celebrated shrine of Rājbāi Mātā. In old times Zinzuwada was only the *nehado** of a Bharvād called Zunzā. At that time the queen of the reigning prince of Pātan could not be delivered of a child even though two years had passed since the time of conception. Once while on tour the queen's party encamped near the *nehado* of Zunzā Bharvād. The latter, when he learnt of the queen's misfortune, said that the co-wives of the queen had bewitched her by the *kāman* art, *i. e.*, by passing an earthen pot round her and by burying the pot underground with a live frog hanging with its head downwards in it. He added that the queen would not be delivered unless the frog was brought out by some stratagem. He asked the queen and her followers to stay there for some time, and sent word to Pātan with a messenger that the queen was delivered of a son. The co-wives of the queen, dismayed at the unexpected news and at the futility of the *kāman* art, went to look at the buried frog, which instantly jumped out and at the same moment the pregnant queen gave birth to a son. As the child was brought to birth by the instructions of a *Siddha-purusha* (a magician), it was named Siddharāj. The town of Zinzuwada was built in memory of Zunzā Bharvād, and a temple of Rājbāi Mātā was erected in honour of the queen. A large lake named Sensāsar was also constructed in memory of Sensā, the brother of Zunzā.[3]

Soon afterwards people began to observe vows in honour of Rājbāi Mātā. The devotees of the goddess visit her temple every evening. All newly-married couples in the village offer salutations to the Mātā accompanied by hired musicians and a party of women who sing on the way to the shrine. A virgin walks in front of the party with an earthen pot and a cocoanut on her head. After the salutations, sweetmeats to the amount vowed for are distributed among all those who are present. Sometimes a woman who has observed vows for the sake of a son,

[1] The Schoolmaster of Charadwa.

[2] The Schoolmaster of Limbdi Taluka.

[3] The Schoolmaster of Zinzuwada.

* *Nehado* is the residence of Bharvāds or shepherds.

presents a silver umbrella to the goddess, of the value of one rupee and a quarter or five rupees and a quarter, on the birth of a son to her. Burnt offerings and *lāpsi* are presented to the goddess to protect the town from such misfortunes as cholera, plague, etc.[1]

There is a well-known place called Vāchhdā-solanki about eight miles from Zinzuwada. Once a Rajput boy, aged sixteen, was going round the marriage-altar at the time of his wedding, in the village of Kuar, when he heard a piteous cry from a distressed cowherd, whose cows were being carried away by freebooters. The boy immediately ran to rescue the cows; but he was killed in the encounter. A temple was built on that spot in his honour. There is a small *kund* near the temple, the water in which is believed never to dry up and to possess the quality of curing hydrophobia.

Goradia Hanumān lies three miles from Zinzuwada, and there is a tradition that there is a treasure hidden near by. Many vows are observed in honour of Dhamā Hanumān, whose place is at a distance of two miles from Zinzuwada.[1]

The holy *kund* of Zilānand is one mile from Zinzuwada. It is a custom of the neighbourhood to throw the bones of deceased persons into this *kund*, and a fair is held annually at the place on the last day of Bhādrapad. The Bhotāvo *kund* is one mile distant from Zilānand *kund*: the bottom of this *kund* presents a bluish appearance, and the water always remains hot. It is said that there are sulphur mines below.[1]

A princess of Marwar used to worship five gods: Sumaria Ganesh, Kanaknath, Ratneshwar Mahādev, Nāgnāth and Hanumān; and she had taken a vow never to take food before she had worshipped all of them. The gods followed her everywhere in all her tours, but they had made one condition, that they would stop if she looked behind at them on the way. The princess happened to look back at Ganpati on the ridge of Sumaria near Keshia, three miles to the east of Jodia. So Ganpati would not leave Sumaria, and was installed there as Sumaria Ganesh. The same happened to Ratneshwar near Badanpur; to Kanaknāth, at a place midway between Kanakpuri (the modern Kunad) and Badanpur; and to Hanumān, near Kunad. In the same manner, Nāgnāth was installed near the Balambha gate of Jodia. The old town of Kanakpuri was buried by an earth-quake, and the image Kunadia Hanumān was found among its ruins.

The attendants of Sumaria Ganesh are Atīts. A fair is held there on the 4th day of Vaishākh, when thousands of Dheds flock to the place. The usual offering to the god consists of sweet balls. Kanaknāth is attended upon by Atīt Bāvās who share among themselves whatever is offered to the god. Shaivas hold a fair here on the 8th day of the dark half of Shrāvan.

The devotees of Kunadia Hanumān observe *anagh* (vulgarly called *anagodha*) at his place on Saturdays. They cook their food there and make offerings to the god before partaking of it, fasting afterwards for the day. The *anagh* is observed in the month of Mārgashīrsha. The attendants of this god are Khākhi Bāvās.[2]

One mile to the north-west of Jodia, towards the sea, there is a stone image of a horse set up on a pedestal, known as Rāval Pīr. A heroic Girāsia of the Dāl sect, named Rāval, was once shipwrecked while on an expedition from Cutch, and is said to have landed at the spot where Rāval Pīr stands at present. He received a hearty reception at the hands of the then ruling prince of Jodia (who was a Khavās) and was installed in the Durbār as Nana Rāval Pīr.

On the second day of the bright half of Āshādh (which is the new year's day

[1] The Schoolmaster of Zinzuwada.

[2] The Schoolmaster of Jodia.

according to the Halari year) Hindus offer *lāpsi* to Rāval Pīr as also on each Monday in the month of Bhādrapad. On occasions of popular distress, such as the breaking out of cholera or when the rains stop for days together, the *bhuwās* at the place, who are Dāl Rajputs, receive the *pedi* (a small heap of *lāpsi*) on behalf of the Pīr, and being possessed, declare the will of the Pīr as to when rain may be expected or when an epidemic will be warded off. Persons who are anxious for the suceess of their undertakings observe vows in honour of the Pīr which may cost them anything from a single pice to twenty-five rupees. At the shrine of Nānā Rāval Pīr, huge kettledrums are beaten and the eeremony of *ārati* is performed every morning and evening.[1]

The present site of Lilapur was formerly uninhabited, and the village stood nearly one mile off. Once the goddess Bhavānī directed the *patel* of the village in a dream to reside on the present site, and promised him that he would be always happy and that none of his deseendants for seven generations would die of cholera. In testimony of the reality of the dream a box of red lac, a cocoanut, a reel of red thread—called *nādāsādi* and *chunadi* —were found under the patel's pillow. The village was then removed to its present site. The descendants of the patel are called Yadodā. The Mātā chose to take a Bharvād to be her attendant. On the 15th day of the bright half of Shrāvan offerings are burnt before the Mātā, when the attendant *bhuvā* has to offer sweetmeats worth five rupees. Every Bharvād family spends a rupee and a quarter every third year in honour of the Mātā.

During the famine of the year 1895 Samvat era (=1839 A. D.) the *bhuvā* was thinking of leaving the Mātā in order to escape from starvation, when the goddess appeared in a dream to him, and told him that he would find half a rupee every morning in the temple until he saw and partook of the new harvest. In the month of Shrāvan, he happened to partake of some new seeds and the coin could not be found as usual after this, although the new harvest was not quite ready till three months afterwards. At the entreaties of the *bhuvā*, however, the Mātā again told him in a dream that he would find a silver anklet, weighing 60 *tolas*, on the *bhogavā* (village boundary) of the village of Shiyani. A number of vows are observed in honour of this goddess with various motives.[2]

The Shakta Mātā in the western part of the same village prevents the Joganīs or female fiends from spreading contagious diseases.[2]

The Surdhans near the gates of Lilapur represent two heroes who were killed in an encounter with freebooters in the *Samvat* year 1836 (1780 A. D.). The knots of the marriage-scarves of the descendants of the Surdhans are untied before them, and any of their female descendants visiting the images without a veil on their faces, are subjected to serious calamities.[2]

About ten years ago Unād Bhagat and Jivā Bhagat of Paliad were one day walking together, when Unād Bhagat collected seven stones and placing them one over the other, said to Jivā Bhagat that he was constructing a *pālio*, *i. e.*, a tomb for Jivā. Immediately Jivā died, and Unād had to carry out what was merely meant in jest. Some rooms are built at the expense of the Jasdan Durbar, and a *pujāri* daily offers worship to Jivā Bhagat. A faïr is also held in his honour on the second day of Bhādrapad.[3]

About two miles from Jasdan in the village of Bakhalvad there is a temple of Āvad Mātā. The latter represents the queen of one of the rulers of Jasdan. On every Vijayā-dashamī, *i. e.*, the 10th day of the

[1] The Schoolmaster of Goda. [2] The Schoolmaster of Lilapur. [3] The Schoolmaster of Jasdan.

bright half of Ashvin, the prince of Jasdan goes to visit the image in a procession, offers *lāpsi* to Āvad Mātā, and then a feast is celebrated. Formerly it was the custom to kill a buffalo before the goddess on this day: but only *lāpsi* is now offered instead. It is usual to take some wine also on this occasion.[1]

On the Chitalia hill, two miles from Jasdan, there is a temple of Shitalā, the goddess of small-pox, where children who have lately recovered from that disease are taken to offer salutations to the goddess. Silver images of human eye, milk, sugar, curds, grapes, cocoanuts, a sheet of blank paper, and a number of other things are presented to the goddess on such an occasion. Some persons vow to visit the goddess with a burning hearth on their heads. Such vows are discharged on a *sātem, i. e.*, the 7th day of the bright or the dark half of a month. On Shili Sātem, the 7th day of the dark half of Shrāvan, there is a large gathering of people at the place.[1]

The village-gods of Upleta are Kaleshwar, Pragateshwar, Somnāth, Nīlkanth, Dādmo and Khetalio. Pragateshwar is said to have emerged from the earth of his own accord and is therefore called *Swayambhu* (self-existent). The same is said about Nīlkanth and Somnāth also. The temple of Dādmo lies a little away from Upleta. Persons suffering from cough observe vows in his honour and partake of parched gram. There is a *devi* near Pragateshwar before whom a sacrifice is performed on the 9th day of the bright half of Ashvin, and cakes, bread, *khichdi* and *khir* are offered.[2]

In Gondal there is a temple of Gondalio Nāg and one of Nāgnāth Mahādev. Pure milk is the usual offering made to both the deities. Gondalio Nāg is installed in Durbārgadh and is white in appearance. Newly married couples of high class Hindus untie the knots of their marriage-scarves before this deity. In the Durbārgadh there are tombs of seven *ghoris* with whose assistance the first king of Gondal is said to have won his crown. There is also a family goddess of the Bhadeja Rajputs in Gondal known as Ashāpuri, a vow in whose honour is believed to fulfil all desires.[3]

There is a female spirit named Meldi in Movaiya who is worshipped by *bhuvās* on the 14th day of the dark half of Ashvin. On that day they heat oil in an iron pan and take out cakes from the burning oil with unprotected hands. A goat and a cock are also sacrificed on this occasion, and the meat is partaken of in order to win the favour of the goddess.[4]

There is a *bedā* tree near Movaiya about which the following story is told. Long ago there was a *kanbi* (farmer) in Movaiya who used to see a boy moving in front of him with an uncovered head whenever he was ploughing his field. One day the *kanbi* lopped off the hair from the boy's head who followed him to his home, entreating him to return the lock of hair. The *kanbi* however did not heed him, and concealed the lock of hair in a jar containing gram. The boy then served the *kanbi* as a field-boy, when one day he was asked by his master to take gram out of the jar for sowing. The boy, who was a *bhut*, found his lock of hair there, and when once he had obtained it, he took a very heavy load of gram to the *kanbi* and bade him good-bye. But before the boy had fled with his lock of hair, the *kanbi* begged of him a boon that a *bedā* tree should grow in his field, where vows could be observed in honour of the *bhut*.[4]

The villagers in Sayala accompanied by several *bhuvās* and by musicians who beat the *dhols* and the *dānklān* go outside the village

[1] The Schoolmaster of Jasdan.
[2] The Schoolmaster of Upleta.
[3] The Schoolmaster of Gondal Taluka and the Head Mistress of girls' school, Gondal.
[4] The Schoolmaster of Movaiya.

to visit the temple of Khodiār Mātā on the 15th day of the bright half of Shrāvan. The *bhuvās* wind a piece of cotton-thread round the village, and sometimes pour out milk or water in the same place in order to secure its safety from any epidemic. On the same occasion four divers, who are generally healthy young athletes, are presented with an earthen pot each and are made to stand in the village-tank till the water reaches to their necks. They are asked to dive simultaneously in the water at a signal from the headman of the village, and to get out immediately. Each of them is named after one of the four months of the rainy season and the amount of water in the pot of each is supposed to indicate the amount of rain which would fall in the respective months of the next year. After leaving the water the divers break the pots on the spot, and the fragments are taken away by the people, to be kept in their jars of corn, in the belief that they will bring prosperity in the ensuing season. The four divers are then made to run a race on the *maidan*, and he who wins the race gets a small plough and a cocoanut as a prize. The winner is called *hālino-jityo*, and it is believed that he will be successful in all his undertakings.

On the same day the *bhuvās* place a small four-wheeled chariot of the Mātā outside the village, and it is believed that the chariot carries off the plague, cholera and similar diseases with it. Such ceremonies are performed in most of the villages on the Balev holiday (*i. e.*, the Nārel-Purnimā day, or the 15th day of the bright half of Shrāvan).[1]

The foundation of a new settlement is carried out in various ways. A series of unusual accidents befalling the residents of a village makes them doubtful of the security of their residence, and produces a desire to move to a safer home. Very often on such occasions the *bhuvās* or exorcists are possessed by the Devis, or Mātās, and declare the will of the gods regarding a new settlement. Sometimes a change of home is recommended tot he villagers in a dream: sometimes a heavenly voice is said to direct the change, in addressing one of the villagers.[2]

An astrologer has first to be consulted as to the auspicious date on which the boundaries of the new settlement should be marked out. Three or four days before the delimitation, learned Brahmans are sent to purify the chosen site by the recitation of sacred mantras.[3] On the appointed day the headman of the village leads a procession to the site, and performs the ceremony of installing the village gods. It is said that, at the time of founding a new settlement, it is necessary to install and worship the *panch-deva* or the five deities, namely, Hanumān, Ganpati, Mahādev, Vishnu and Devi. Hanumān is installed at the village-gates, and is propitiated with an offering of *churmu* and *vadān*. The images of Ganpati and Vishnu are set up in a central place in the village, temples being built for them in due course. Mahādev is generally installed on the village-boundary, and has a temple built for him afterwards. Devi may be set up anywhere: her installation is not permanent nor does she receive systematic worship.[4] But more generally only Ganpati, Hanumān and Mātā are installed on this occasion.[5] Occasionally other deities, such as the Earth, Shesh Nāg,* the Navagrah (the nine planets), the pole-star and Kshetrapāl are also worshipped.[6]

The village-gates are fixed after the ceremony of installation, and a *toraṇ*—a string of *āsopālav* leaves (Jonesia asoka) with a cocoanut in the centre—is fastened across them

[1] The Schoolmaster of Sayala.
[2] K. D. Desai.
[3] The Schoolmaster of Khirasara.
[4] The Schoolmaster of Chhatrasa.
[5] The Schoolmasters of Jodia and Khirasara.
[6] The Schoolmaster of Rajpara.

* The celebrated serpent of one thousand heads who supports all the worlds.

near the top.[1] Here the ceremony of *khāt-muhurt** is performed[2] and afterwards the headman, accompanied by a Brahman, who recites mantras, either winds a cotton-thread besmeared with red lac round the village or pours a stream of milk *dhārāvādi* along the village boundaries.[3] The headman has further to perform the *homa* at the gates of the village, when a company of Brahmans recite holy passages in honour of Hanumān and Mātā. At the time of the completion of the *homa*, when the *āhuti* (an oblation of ghi) is thrown on the fire, all persons present offer cocoanuts to the sacrificial fire.[4]

In some places it is usual to worship the newly chosen site itself, and then to drive into the ground a wooden peg besmeared with red lac, called the *khili* (peg) of Shesh Nāg, which is first ceremoniously worshipped with red lac, sandal-ointment and rice.[5]

After these ceremonies, the villagers are at liberty to build their own houses within the new settlement. When the houses are complete and ready for habitation, it is necessary to perform the ceremony known as *vāstun* (or *graha-shānti*) for the propitiation of the nine planets. Both the day of installing the gods and the day of *vāstun* ceremony, are observed as festivals, at which Brahmans are feasted, and *lāpsi*, *churmu* and *kansār* are offered to the gods.[6]

The new settlement may be named after the deity whose advice brought about the move or after the headman. It is sometimes named after the particular incident which drove the people to seek their new home.[6]

A failure of the harvest is in most cases due to the irregularity of the rains. It is therefore ascribed to the displeasure of Indra, the god of rain, and Varuna, the god of water. The mode of propitiating these gods has already been described.

Sometimes a cessation of rains is attributed to the wrath of the village-gods, whereupon the festival of *Ujāṇi* is celebrated in order to appease them. One day, preferably a Sunday, all the inhabitants go outside the village, and rich viands are cooked to be offered to the village-gods. At the same time, the headman performs a *homa* sacrifice and the dainties are partaken of after the villagers have thrown cocoanuts into the sacrificial fire.

In similar circumstances people sometimes seek the protection of the gods Annadeva, Annapūrṇā, and Kriyā Bhaudai. Six *dokdās*† or six pice are collected from every house in the village to make what is called a *chhakadi*, and the whole amount is then bestowed in charity in the name of the above-named deities.[7]

Rain during the Ashleshā and Maghā nakshatras‡ is destructive to the crops, and is a sign of the wrath of Indra, who should be appeased with sacrificial offerings.[8]

Diseases among cattle are believed to be brought on by the wrath of minor deities such as Shitalā Mahākāli[9] or the sixty-four Joganis.[10]§ The *bhuvās*, when they are

[1] The Schoolmasters of Chhatrasa and Rajpara.
[2] The Shastri of Jetpur Pāthashālā.
[3] The Schoolmasters of Khirasara, Jetpur and Rajpara.
[4] The Schoolmasters of Chhatrasa and Jetpur
[5] The Schoolmaster of Jodia.
[6] K. D. Desai.
[7] The Schoolmaster of Chhatrasa.
[8] The Shastri of Jetpur Pāthashālā.
[9] The Schoolmaster of Kotda-sangani.
[10] The Schoolmaster of Dadvi.

* Vide Chapter I., p. 29.

† 100 *dokdās*=1 rupee.

‡ The time taken by the sun to move through the constellations Ashleshā and Maghā, which is approximately the month of August.

§ Generally the same ideas prevail regarding diseases of cattle as in the case of human ailments. *Dorās* or magical threads and slips of paper are often used in cases of fever. In epidemics like cholera pollution is believed to be at the root of the evil. Bhangis are engaged to prepare images of corn to keep off the disease, and they forfeit their homesteads and property if the epidemic is not checked thereby. —*The Schoolmaster of Barton Female Training College, Rajkot.* (These images represent evil spirits presiding over particular diseases. Certain oblations are offered to these evil spirits, and after the recital of certain incantations they are either burnt or buried.)

possessed, declare to the people which particular deity is exasperated, whereupon that deity is conciliated either by offering dainties or a goat or a ram, or by the observance of *Ujāṇi*. A *dhārāvādi*—a stream of milk—is poured on to the ground adjoining the village side, and *toraṇs* of *āsopālav* leaves (Jonesia asoka) are fastened on the doors of the offended deity's temple.[1] It is also customary to place *baklāu* and *vadān* at a spot where three roads meet in order to propitiate the evil spirits, who frequent such places.[2]

Small-pox is supposed to be the result of the displeasure of the goddess Shitalā. In all cases of small-pox the victim is left to suffer, the only remedy being the observation of vows in honour of the angry goddess. Different things are dedicated to the goddess according as the disease affects one part of the body or another; and they are usually offered on a Sunday or a Tuesday. The usual offering consists of *kulera*,* a *tāv* (a sheet of paper), fried *juvāri*, fried gram, and other articles varying according to the symptoms.[3]

To ward off this disease the women of the village sometimes prepare cakes, *gānthiās*,† etc., on the sixth day of a month, the preparations being partaken of on the next day, when no fresh food is to be cooked.[4]

Kharavā affects the hoofs of cattle, in which it produces irritation; it is generally due to worms in the hoofs. A *jantra* (a mystical arrangement of words) of the twelve names of Mahāvir (the great warrior, *i. e.* Arjun) is written on a piece of paper, and tied round the neck of the diseased animal, fastened over the gates through which the cattle pass, or suspended over the street by which the cattle go out to graze.[5] The *jantra* is as follows:—

Shrisakhā	Dhanurdhāri	Gājidhanā‡	Krishna-sakhā.
Dhananjaya	Lalanlārkhā‡	Kapidhwaj.	Jayahari.
Gudākesh	Pitabhavā ‡	Narsinh	Pārth.

Sometimes the paper on which the *jantra* is written is placed in a hollow bamboo stick which is then fastened over the gates.[6] The *jantra* is believed to have the power to cure the disease.

Muvā-keshibi causes saliva to flow continuously from the mouths of animals. A *gagarbediun* (a piece of leather thong or a piece of black wood, on which magic spells have been cast) is suspended over the village gates or is tied to the neck of the animal, in the case of this disease occurring.[7]

In such diseases as *kharavā*, *sunaku*, *motu-dukh* (lit. the great malady), *valo*, *pet-tod*,§ *Bandhāi-javan*,‖ a *jantra* is tied by a piece of indigo-coloured cloth or by a piece of thread of the same colour, round the neck of the animal, and is also fastened over the village-gates. A *toraṇ* is prepared of the ears of *juvāri* corn with a cocoanut in the centre, and after magical incantations have been pronounced over it, is suspended over the village-gates. All animals passing under the *toraṇ* are believed to be proof against the disease.

[1] The Schoolmaster of Dadvi.
[2] The Schoolmaster of Mota-Devalia.
[3] The Schoolmaster of Dhank.
[4] The Schoolmaster of Kolki.
[5] The Schoolmaster of Dhank.
[6] The Schoolmaster of Ganod.
[7] The Schoolmaster of Kolki.

* Small round cakes of wheat flour sweetened with molasses and fried in ghi.

† A preparation of fine gram flour treated with spices, which after being made into a thick paste, is passed through a sieve into boiling oil.

‡ Shrisakhā, Gājidhanā and Pitabhavā are most probably corruptions of Shrishasakhā, Gāndivadhanvā and Prithābhava respectively; Lalanlārkhā perhaps of Lalāma narākhya.

§ A disease which causes severe pain in the stomach of the affected animal.

‖ A disease which stiffens the limbs of animals and renders them incapable of any movement.

But if this is not successful in checking the course of the disease, it is usual to swallow the *chelans** of Mungi Mātā (the Dumb Mother). For this purpose the *bhuvās* of the Mātā, who are Bharvāds, are invited to the stalls of the affected cattle, where they recite magic incantations amidst tumultuous shouts and yells. After this they are fed with rice, ghi and sugar, this latter process being called 'swallowing the *chelans* of the Mātā.'[1]

In event of this process being of no avail in restraining the disease, the headman of the village in the company of his wife performs a *homa* sacrifice in the places dedicated to the Mātās, and offers an *āhuti*—a sacrificial oblation—when all the villagers dedicate cocoanuts to the sacrificial fire.[2]

Sometimes the wrath of the god Gorakhdev is supposed to be responsible for cattle-diseases. A bunch of the leaves of a poisonous medicinal plant *ānkdo* is passed seven times over the body of the ailing animal with the prayer 'May Gorakhdev be pleased,' and a cocoanut is dedicated to the god.[3]

Another method of checking cattle-disease is to bury the corpse of an animal which has died thereof near the village-gates. It is believed that this puts a stop to any further deaths among cattle from the same disease.[4]

When such a disease as *shili* (small-pox), *sakharado*, or *kharavā* prevails largely among cattle, a belief gains ground that the Dheds (who flay the dead cattle and sell their hides) have poisoned the drinking water of the cattle in order to increase their earnings.[5]

The god Kāl-bhairav was brought into existence by the fury of god Shiva, when he, being extremely angry with Brahmā, cut off the fifth head of the latter. Kāl-bhairav is the leader of all *bhuts* (ghosts) and *dākans* (witches), and resides at Kāshi (Benares) by the order of Shiva. His favourite haunt is a cemetery. His image is always represented as fierce and ugly.[6]

It is said that this god once entered the mouth of Gorakhnath and performed religious austerities in that strange abode. Although Gorakhnath was nearly suffocated, he could only persuade Kal-bhairav to come out by extolling his glory and by conferring on him the leadership of all *bhuts* and the guardianship of the Kotvālu fortress at Kāshi.[7]

Kāl-bhairav does not command worship on any auspicious occasion. On the other hand, he is much revered by persons who practise the black art. On *Kāli-chaudas* day his devotees worship him in a cemetery, offer an oblation of *baklan*, and recite magic incantations till late at night.[8]

The offerings favoured by Kāl-bhairav are *khir*,† cakes of wheat flour, sugar and *vadān*.‡[9] The sacrifice of a live animal is also acceptable.[10] The offering after presentation to the god, are given to black dogs.

Pregnant women in order to secure a safe delivery sometimes vow to abstain from ghi till they have offered an oblation to Kāl-bhairav.[11]

---

[1] The Schoolmaster of Kolki.
[2] The Schoolmaster of Kolki.
[3] The Shastri of Jetpur Pāthashālā.
[4] The Schoolmaster of Ganod.
[5] The Schoolmaster of Ganod.
[6] The Schoolmaster of Moti Murad.
[7] The Schoolmaster of Chhatrasa.
[8] The Schoolmaster of Jodia and Dodiala.
[9] The Schoolmaster of Aman.
[10] The Schoolmaster of Patanvav.
[11] The Shastri of Jetpur Pāthashālā.

* The word *chela* in ordinary language means a pancake (*pudalo*) of wheat or gram, sweet or salt, and it is a favourite oblation to Mātā. So the word *chelan* may have come to be used for any oblation to Mātā and the expression swallowing the chelans may mean partaking of the oblation or offering of the Mātā.

† Milk and rice boiled together and sweetened with sugar.

‡ Vide page 48.

The following lines are often repeated in honour of this god[1]:—

भुक्तिमुक्तिदायकं प्रशस्तचारुविग्रहम् ।
भक्तवत्सलं स्थितं समस्तलोकविग्रहम् ॥
निष्कणन्मनोज्ञहेमकिंकिणीलसत्कटिम् ।
काशिकापुराधिनाथ कालभैरवं भजे ॥ १ ॥

(I worship Kāl-bhairav, the giver of food and of salvation, of auspicious and comely appearance, who is kind to his devotees.)

Ganpati or Ganesh, about whose origin the traditional legends prevail, is represented with four hands, in one of which he holds a *kamandalu* (a gourd), in the second a *lādu* (or a sweet-ball), in the third a *parashu* (or an axe), and in the fourth a *jap-māl* (or a rosary). He is sometimes called Dundalo (lit., big-bellied) because of his having a protuberant belly. He puts on a yellow garment and rides a mouse. His brother is Kārtik-swāmi who rides a peacock. His favourite dish consists of *lādus* or sweet-balls of wheat-flour fried in ghi and sweetened with molasses. Siddhi and Buddhi are the two wives of Ganpati. Before their marriage their father Vishwarupa had made a promise that he would bestow the hands of both on whomsoever circumambulated the whole Earth within one day. Ganpati reasoned that a cow and a mother are equal in merit to the Earth and by passing round the former, he got the hands of both. Ganpati is said to be the fastest writer of all, so that the sage Vyāsa secured his services as a scribe, at the instance of Brahmā, in writing the Mahābhārat. When Rāvan had conquered all the gods and made them serve in his household, Ganpati had to become a cowherd and to look after cows and goats.[2]

On *Vaishākh sud choth*, known as Ganpati *choth*, i. e., the fourth day of the bright half of Vaishākh, Ganpati is ceremoniously worshipped with red lead, red flowers, milk, curds, honey, etc. The image of the god is besmeared with red lead and ghi, and the remnant of this ointment is applied to the doors and windows of the house.[3] Sweet-balls of wheat-flour fried in ghi and sweetened with molasses are first dedicated to Ganpati and are afterwards partaken of as the god's gift.[4]

The people of Mahārāshtra observe Ganpati *choth* on the 4th day of the bright half of *Bhādrapad*, when an earthen image of Ganpati is made and worshipped with twenty kinds of leaves.[5]

It is a custom among the Vaishnavas to draw an image of Ganpati in those vessels which are to be used for cooking food at the time of performing the obsequies of a deceased Vaishnava.[6]

The Mātrikās are sixteen in number, and are worshipped on such auspicious occasions as a *yajna* (*i. e.*, a sacrifice), a wedding, or the ceremony known as *vāstu*.[7] Their installation consists in painting the following marks with red lac on the back walls of a house.

The marks are besmeared with molasses, and a little ghi and a piece of some precious metal is affixed to them.[8] At the time of a marriage, fourteen are worshipped in the house, one outside the village limits, and one near the front door of the house where the wedding is celebrated.[9]

[1] The Schoolmaster of Dhhank.
[2] The Schoolmaster of Barton Female Training College, Rajkot.
[3] The Schoolmaster of Kolki.
[4] The Schoolmaster of Dhank.
[5] The Schoolmaster of Dhhank.
[6] The Schoolmaster of Jasdan.
[7] The Schoolmaster of Aman.
[8] The Schoolmaster of Dhhank.
[9] The Schoolmaster of Aman.

The Mātrikās or Mātās are worshipped during the Navarātra holidays also. On this occasion small *morias* or earthen bowls with a hole in the centre of each, are plastered with *khadi* (red or green earth) and *kāyā*; and young girls carry them on their heads with burning lamps from door to door. At each house they receive oil for the lamp and a handful of corn. On the last day, *i. e.*, on the ninth day, all the bowls are placed on the special site dedicated to the Mātās. The songs, which are also accompanied by dancing, are called *garabi* or *garabā*.[1]

The Mātrikās are also supposed to be the *grahas* or planets which influence the life of a child in the womb, and their worship is believed to bring about an easy delivery.[2]

There is also a family goddess of the name of Mātrikā. In worshipping her, seven round spots are painted on a wall with red lac, and ghi is poured over them in such a manner as to form five small *relās* (streams). A mixture of molasses and ghi is then applied to these spots with a piece of *ādāchh* (red cotton yarn). By this process the devotee secures the motherly regard of the goddess.[3]

One of the deities which preside over child-birth is Randal Mātā or Rannā Devi, who is said to be the wife of the Sun.[4] In order to secure an easy delivery, pregnant women take a vow that they will invite one or more *lotās* (bowls) of this Mātā. The process of "inviting the *lotās*" is as follow:—

The tufts round the shell of a cocoanut are pulled out, the nut is besmeared with chalk, and marks representing two eyes and a nose are painted on it. (Or the nut is so placed that the two spots on its surface represent eyes, and the pointed tuft of fibres between them serves the purpose of a nose). A bowl is placed on a piece of cloth stretched on a wooden stool, and the cocoanut is placed over the bowl. It is then dressed in elegant female attire, and a ghi lamp is kept constantly burning near it. This completes the *sthāpan* or installation of Randal Mātā. Women bow down before this representation of the Mātā, and sing melodious tunes in its presence. On the morning of the following day, the image is carried to the temple of the village Mātā, the cocoanut is deposited there, and the garments are brought home. The cocoanut is subsquently taken by the Brahman attendant of the Mātā.

On the day of the installation it is customary to invite five *gorāṇis** (married women whose husbands are living) to a feast of *khir* and cakes. On the next day, when the Mātā is sent away, three virgins are entertained with rice, sugar and milk.[5]

In some communities a custom prevails of "inviting the *lotās* of the Mātās" on the occasion of the first pregnancy of a woman. On the day on which the *lotās* are to be invited, the pregnant woman takes a bath early in the morning, and calls upon thirteen *gorāṇis*, whom she invites to dinner by marking their foreheads with red lac. A Brāhman is called to set up the Mātās, whose installation takes place in the same manner as that of Randal. The piece of cloth spread on the wooden stool is required to be green. When the *gorāṇis* sit down to the dinner, the pregnant woman washes their right toes with milk and swallows that milk as *charanāmrit* (lit. the nectar of the feet). The *gorāṇis* are required to taste a morsel of some preparation of milk before they begin their meal. At night, a company of women dance in a circle round the Mātās, singing songs. Next morning a *bhuvā* is called, who declares the will of the Mātās. On receiving a satisfactory reply from the *bhuvā*, the party disperses.[6]

[1] The Schoolmaster of Zinzuwada.
[2] The Schoolmaster of Ganod.
[3] The Schoolmaster of Sanka.
[4] The Schoolmaster of Sanka
[5] The Schoolmaster of Anandpur.
[6] K. D. Desai.

* Also known as *surāsaṇis*.

The goddesses Bahucharāji (or Bechrāji) and Ambāji are sometimes worshipped for the sake of safety during childbirth. The ceremony of Nāndi-Shrāddha which was performed when Rāma was born is sometimes gone through at the birth of a child.[1]

The deities of the forest reside in groves of trees or near the *Piludi* tree, to which their devotees must go in order to fulfil their vows.[2] These deities do not receive any formal worship. But they are noted for the cure of certain diseases, and the groves which they haunt are frequently visited by afflicted persons. These deities are installed in those places where they have manifested their powers.[3]

There is a belief that if unmarried persons touch *sindur* or red lead, a cobra deity of the forest, Kshetrapāl, takes them in marriage. But the danger can be averted by vowing to dedicate *khichaḍi*, red lead, a *dokado** and some fruit to this god at the time of marriage.[4]

[1] The Schoolmaster of Jodia.
[2] The Schoolmaster of Kolki.
[3] Mr. K. D. Desāi.
[4] The Schoolmaster of Kolki.

* A ball of molasses and sesamum seeds mixed together.

CHAPTER III.

DISEASE DEITIES.

Such diseases as cholera and small-pox are believed to be brought on by the wrath of the Mātās or Devis caused by neglecting to offer the usual oblations. In order to propitiate them, Brāhmans are engaged to recite the *Chandipāth* and to offer *havans* (sacrificial offerings). Very often the festival known as *ujani* is observed, in which all the villagers go outside the village to take their meals, and return home in the evening after witnessing the *āhuti* (the offering of cocoanuts to the sacrificial fire).*

Another belief personifies the diseases as *malin* or evil spirits who are fond of human prey. To ward them off, a *dhārā-vādi*, or stream of milk, is poured out in the village or a magic thread is passed round. The chariot† of the Mātā is driven through the village with the same object.[1]

There is a popular tradition that in ancient times cholera was subjugated by king Vikrama, and was buried underground. Once upon a time the British excavated the place in the belief that treasure was concealed there, and thus cholera was released. After many soldiers had fallen victims, the disease deity was at last propitiated by an oblation, and was handed over to the Bhangis (or scavengers) [2]

This association of the Bhangis with cholera is present in most of the beliefs current about the disease. There is a story that once upon a time a number of students had put up in a house by which a Bhangi was in the habit of passing frequently. He daily used to hear the students reciting the sacred texts and this produced in his mind the desire to become a Sanskrit scholar. For this purpose, having concealed his low birth, he went to Benares and by diligent study, soon became a *pandit*. He even married a girl of high caste. But his imposture being at last discovered, he burnt himself to death, and his ashes gave rise to the disease known as cholera.[3]

At the present day, if the epidemic breaks out, the Bhangis are often suspected in some way or other of having brought it about. It is said that they make statues of the flour of *adad* (phascolus radiatus) and after piercing them with needles and pins, either throw them into the wells which are daily used by the villagers‡ or bury them in a spot over which the people frequently pass. The whole affair is managed very secretly and at the dead of night. The slightest rumour of such proceedings causes a tumult in the village, and the Bhangis are then in danger of being severely handled by the enraged villagers.[4]

---

[1] The Schoolmaster of Luvaria.

[2] The Schoolmaster of Jodia.

[3] The Schoolmaster of Kotda-Sangani.

[4] The Schoolmasters of Jodia, Dadvi, and Songadh.

* *Vide* Question 19.

† A small wooden car five or six inches long is covered over with a piece of cotton cloth and the wooden image of a Mātā—Khodiār or Kālkā—besmeared with red lead is placed upon it. This *rath* or chariot of the Mātā is then passed through the village on the shoulders of a low-caste person, who begs corn from door to door and afterwards places the image at the gates of the neighbouring village. From thence it is removed by the people of that village to the next village and so on till it reaches the sea.—Mr. K. D. Desāi.

‡ Sometimes the statues of *adad* flour are besmeared with red lead and afterwards are boiled in dirty water. The whole of this preparation is then thrown into wells, the waters of which are used for drinking in the village.—The Schoolmaster of Songadh.

Another method by which the Bhangis are supposed to bring about eholera is to sprinkle the blood of a blaek eow on the image of Hanumān. The god is deeply offended at the insult, and in eonsequenee spreads eholera in the neighbourhood. For this reason, offerings are burnt before Hanumān in order to stop an epidemie of eholera.[1]

Bhangis are also supposed by some to aeeomplish the same result by the help of *malin* or evil deities who are first gratified by the offering of vietims.[2] One of such deities is Rāmdepir, to whom *bali-dān* (offering of a vietim) is made by the people, through the medium of Bhangis, for the prevention of eholera.[2]

An outbreak of eholera offers a good opportunity to the Bhangis, who extort dainties and small sums of money from the people. Persons attaeked by eholera often seek the serviees of a Bhangi and promise him liberal gifts if they are eured. The latter generally treats his patients by tying a magieal thread round their elbows.[3]

It is said that the Bhangis have to present an offering to their *malin* or evil goddess every third year, and that, in so doing, they kill a blaek animal before the goddess. They then plaee an iron pan full of sesamum oil on the fire, and suspend the body of the animal above it. It is believed that as many human beings will fall vietims to cholera as the number of the drops of blood that fall from the body of the animal into the iron pan.[4]

Another deity whose wrath is supposed to be responsible for the breaking out of eholera is Mahāmāri Devi.[5] The worshippers of this goddess are Bhangis. She is believed to send forth eholera when her oblations are stopped,[6] and her favour is regained by renewing the offer of these oblations. Sometimes the *Navachandi* saerifiee is performed at the prineipal village-gates, and the *chandipāth* is recited at the other gates. A number of Brāhmans and virgins are also feasted, and presented with garments. A magie eotton thread is passed round the village and a *dhārā-vādi*, or stream of milk, is poured out. The *bhuvās* go round the village playing upon the harsh unpleasant *danklan*. A goat is then taken to the temple of the Mātā, and the *bhuvās*, after eutting out its tongue, dip their hands in its blood and strike them against the doors of the temple. The goat is then killed and Similar blood-marks are made upon every door in the village as well as on the village-gates, where an iron nail is driven into the ground with an ineantation. A lime is then eut, and an oblation is offered to the Mātā. Sueh a proeess is believed to stop the progress of the epidemie.[6]

Other deities eonneeted in popular belief with eholera are the goddesses Visuehikā[7] and Chandikā.[8] Visuehikā is eoneiliated by burnt offerings : the reeitation of the *chandipāth* wins the favour of Chandikā. There is also a giantess named Karkatā who is supposed to be responsible for eholera. She is said to have sprung from the sweat on the forehead of Brahmā and to reside in the *chandra mandal* (or lunar sphere).[9]

One of the remedies adopted to stop an epidemie of eholera is to propitiate Shiva by the performanee of *Rudrayāg*,* *Mahārudra*,* *Shatachandi*,* *Homahavan* and by bestowing gifts on Brāhmans and other holy

[1] The School Master of Dadvi.
[2] The School Master of Chhatrasa.
[3] The School Master of Jodia.
[4] The School Master of Mendarda.
[5] The School Master of Movaiya.
[6] The School Master of Vanod.
[7] The School Masters of Devalia and Vasavad.
[8] The Shastri of Jetpur Pathshala.
[9] The School Master of Charadwa.

* These are different sacrifices, the first two in honour of Shiva, the third in honour of the goddess Chandi.

men.[1] Sometimes vows are observed with the same object in honour of a minor local deity named Lala Hardev.[2] Another method of driving off the disease is to convey it to the body of a goat or a ram, or a he-buffalo, and to drive the animal out of the village.[3]

Small-pox is believed to be the act of the goddess Shitalā Mātā, who spreads the disease whenever she is desirous of having victims.[4] Thus, in cases of small-pox, the patient very often receives no medical treatment, the only remedies adopted being directed towards the propitiation of the Mātā.* A number of vows are taken in the Mātā's name, to be fulfilled after the patient has recovered. Many people accomplish their vows before the Shitalā Mātā at Kalavad in Jāmnagar. A vow to visit this place after the patient's recovery, and to abstain from certain things till the day of the visit, is taken by the mother of the affected person in case of a severe attack. But almost every village contains a temple of Shitalā Mātā, and those, who cannot go to Kalavad, vow in the name of the local Mātā.[4] One of such vows is to go to the temple of the Mātā with a burning hearth on the head.[4] Such a vow is generally undertaken by the patient's mother.

Ordinarily in a case of small-pox, the patient is not allowed to bathe till he is completely free from all traces of the disease. A bath is then given on a Sunday, a Tuesday, or a Thursday, with water which has been heated by being placed in the sun. An image of Shitalā Mātā is set up in the house near the water room, and the patient worships the image after the bath. The image is drawn in cowdung with two cotton seeds to represent the eyes. An offering of *kulera* † and curds is made to the goddess. Five virgins are invited to dinner, and are served with cold food. All the members of the household also partake of cold food. On the 7th or the 13th day of the bright half of a month the patient is taken to the temple of Shitalā Mātā, when a cocoanut is broken in the presence of the goddess. Half of the cocoanut is brought home, the other half being carried away by the Mātā's attendant. Some people place a new earthen vessel filled with water near the goddess. Silver eyes, which may be worth anything between half an anna and half a rupee, are dedicated to the Mātā.[4]

The first visit to the Mātā should take place on a Sunday or a Tuesday. The things vowed to the goddess are dedicated on this occasion. It is also necessary to go to the goddess again on the next Tuesday or Thursday after the first visit. This time only water and red lac are offered.[5]

During the course of the disease no low-caste person and no woman in her monthly course is allowed to cast his or her shadow on the patient.[4] The women in the house are prohibited from combing their hair, or churning curdled milk, or indulging in sexual intercourse. Such acts are believed to cause extreme displeasure to the Mātā, who then causes some limb of the patient to be affected. Branches of *nimb* leaves are suspended over the doors of the house, and also round the patient's bed. The same leaves are used to fan the patient.[4]

[1] The School Master of Ganod.
[2] The School Master of Dhānk.
[3] The School Master of Dadvi.
[4] The School Master of Jodia.
[5] Mr. K. D. Desāi.

* The patient is often entirely made over to the Mātā and is again purchased from her at a nominal price of a rupee and a quarter.—Mr. K. D. Desāi.

† A mixture of the flour of *bajri*, ghi, and molasses.

When a child suffers from the disease, it is often weighed against dates, which are first dedicated to the goddess, and then distributed amongst the poor.[1] The child is taken to bow down before the goddess after nine or ten days from the date of attack, and the mother of the child offers several things to the Mātā, among which are grapes, sugar, a pinch of flour, a small earthen bowl full of water, and a blank sheet of paper.[2]

Different things are dedicated to the goddess according as the disease affects one part of the body or another. For instance, flour of *bājrā* or *juvāri* is offered in case of bronchitis; silver models of the human eye when the disease affects the eyes; a *goras* (a black earthen vessel full of curds) in case of morbid heat; a piece of black paper, in high fever, and salt if there is an itching sensation.[3] The Mātā is said to live on cold food and to be very fond of things which have a cooling effect such as fruits, sugar, etc. The same things are given to the patient as food.[4]

To secure the protection of Shitalā Mātā for their children, women annually observe the vow of *shili sātem* on the 7th day of the dark half of *Shrāvan*. On this day the Mātā is said to visit every house and to roll herself on the hearth. No fire is, therefore, lighted in the hearth on this day: for if the Mātā comes and is scorched by the fire she is sure to bring misfortune on that household. For this reason, a number of dainties and all the food necessary for the day is prepared on the previous day. On the day of *shili sātem*, *juvāri* seeds are spread on the hearth, and after being sprinkled with red lac, a cowdung bowl containing a plant called *vaṇa* is placed upon them. The women of the house bathe with cold water and take only one meal during the day. They further abstain from sewing and embroidering during that day. Sometimes a Brāhman is engaged to recite the *Shitalā shloka* from a book called Rudrayāmal.[5]

The following legend is related of *shili sātem*. A certain woman once forgot to extinguish the fire in her hearth on *Rāndhan Chhetha* (lit. cooking sixth), *i. e.*, the day previous to *shili sātem*. On the next day, the Mātā was scorched in the stomach when she came to roll herself on the hearth. In extreme anger the goddess cursed the woman saying that her only son would be burnt to death; and immediately the boy died. In her anguish the unfortunate mother confessed her fault to a friend, who advised her to go to the jungle and entreat the Mātā to give back her son. She found the goddess rolling in distress under a *bābul* tree. The woman slowly approached her, and began to comb out the Mātā's hair. She then placed her son in the Mātā's lap and entreated the goddess to revive the boy. The Mātā felt much relieved by the woman's attentions and blessed her saying that her bosom should be as quiet as her own head. Immediately, at these words, the boy revived, to the intense joy of his mother.[6]

Women whose relatives have recovered from a dangerous attack of small-pox observe a vow on every *sātem*, *i. e.*, the 7th day of the dark half of every month. They first bathe with cold water and, after offering an oblation of *kulerā*, take their meals only once during the day. This food has to be prepared on the previous day.

Shitalā Mātā is described as riding an ass in a nude state with the half of a *supadun* (a winnowing fan) for an umbrella and with a swing in one hand, and a broom in the other.[7] But more usually the Mātā is represented by a mere trunkless head in

[1] The School Master of Jodia.
[2] The School Master of Sayala.
[3] The Deputy Educational Inspector of Hālār.
[4] The School Master of Zinzuvāda.
[5] The School Masters of Dhānk and Ganod.
[6] The School Master of Vanod.
[7] The School Master of Ganod.

stone, besmeared with red lead. This is said to be the head of Babhrivāhan, the son of Bhīma* the second of the Pāndavas by a Nāg mother. At the time of the Great War, he was sent by his mother from his residence in the *pātāl* (the regions below this world) to assist his father, and as he did not know the Pāndavas, he was asked to join the weaker side. On coming to the earth he first met with Krishna who took a promise from him to lop his own head off. In return, Krishna promised him that he would be immortal, invisible and worshipped by all, and the head was set up on the flag of the Pāndavas. This head began to trouble the Pāndavas after their victory, and could only be quieted by the promise of Krishna to have him recognised as a deity with unlimited powers. This head afterwards came to be known as the controller of small-pox. How the head of the male Babhrivāhan came to be identified with Shitalā Mātā, it is difficult to explain.[1]

There is a tradition that a Kunbi once recovered his eyesight, lost in an attack of small-pox, by worshipping Shitalā Mātā, and by vowing not to tie his lock of hair till his blindness was cured.[2]

It is said that the powderlike substance which falls from the scabs of small-pox cures cataract if applied to the eyes.[2]

Daksha Prajāpati once celebrated a great sacrifice, but did not invite his son-in-law Shiva. The latter was extremely enraged at the insult, and eight sorts of fever were in consequence produced by his breath at that time.[3] According to another story *zār* or fever was created by Shiva in order to assist the demon Bānāsur in his contest with god Krishna, and it can be cured by the recitation of a piece called Ushāharan, from the *Harivansha*.[4] Some persons attribute fever to the wrath of Vishnu, and declare that it can be avoided by the recitation of *Vishnu-sahasranāma*.[5] Others believe it to be due to the anger of Shiva, and say that it can be cured by pouring a stream of water over the image of Shiva, by offering *bel* leaves (*Aegle marmelos*) to him, and by reciting the *Mrityunjaya mantra* in his honour.[6] Others again ascribe it to the displeasure of the gods Hari† and Har,† saying that the heat is caused by the wrath of Shiva.[7]

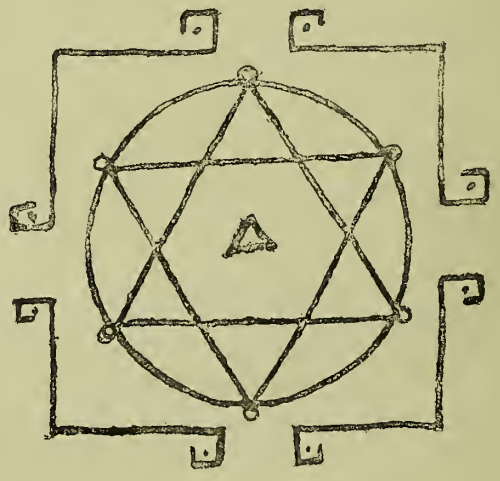
The following are some of the remedies adopted in cases of fever:

(i) The recitation of sacred hymns in honour of the gods.

(ii) The worship of Narsinh. ‡

(iii) Rudrābhishek—pouring a stream of water on the image of Shiva with the recitation of verses in his honour.

(iv) Drawing the *jantra* of Mrityunjaya (*lit.* Death-conquering, an epithet of Shiva) as shown below.



[1] Mr. K. D. Desāi.
[2] The School Master of Jodia.
[3] The School Master of Sanka.
[4] The Mistress of Rajkot, Civil Station Girls' School.
[5] The School Master of Ganod.
[6] The Shastri of Jetpur Pathshāla.
[7] The School Master of Charadwa.

* Babhrivāhan was not the son of Bhima, he was the son of Arjun by Chitrangadā, a princess of Manipur.

† Names of Vishnu and Shiva respectively.

‡ The half-man and half-lion incarnation of Vishnu.

(v) Tying a magic thread round the arm.[1] On a Sunday or a Tuesday a woollen thread or a piece of five-coloured silken thread is taken to a *bāvā* or a *jogi*, who mutters a few mystic words, and makes seven knots in the thread. The thread is treated with frankincense, and then tied round the arm.[2]

Periodical fevers are believed to be under the control of certain spirits. There is a story connected with almost every sort of fever, and it is believed that a person who listens to such a story is cured of fever.[3] The following legend is connected with *ekānterio*—intermittent fever occurring on alternate days. Once a Bania, on his way to a village, came across a banyan tree where he unyoked his bullocks and went to a distance to seek for water. Ekānterio (the spirit controlling intermittent fever) resided on this tree, and when the Bania had gone sufficiently far he stole from behind the tree and carried away the Bania's carriage together with his family. The Bania was much surprised to miss them on his return, but he soon found out the author of the trick, and pursued Ekānterio. That spirit however would not listen to the Bania's entreaties to return his carriage, and the matter was at last referred for arbitration to Bochki Bai. The latter decided in favour of the Bania, and confined Ekānterio in a bamboo tube. He was released on the condition that he would never attack those persons who listen to this story.[4]

There is a flower garden to the west of Jodia where there is a tree called *ghelun* (mad) tree. Vows in honour of this tree are believed to be efficacious in curing fever.[4]

It has been already said above that such epidemic diseases as cholera or the plague are often supposed to be the result of the sinister practices of the Bhangis. There is a belief that the Bhangis sometimes prepare an image out of the flour of *adad* (phaseolus radiatus) and pierce it with needles, and it is said that for every hole made in the image one human being falls a victim to some epidemic disease. Such an image is sometimes placed in an earthen vessel and buried underground in a public way so that every passer by treading on the spot where it is buried may be attacked by some disease. Or it is thrown into the well which is most used by village people, with the object that all persons drinking water from the well may perish by the disease.[5]

The Bhangis are also accused of causing an epidemic by means of boiling the ear of a buffalo and the flesh of an ox together in one vessel, it being believed that the virulence of the disease varies in proportion to the extent to which the boiling proceeds. This process is supposed to cause a disease among cattle also.[6]

Another belief is that the Bhangis charm seeds of *adad* and cloves by repeating magic incantations over them, and afterwards strew them on a highway in order that those who step on them may be attacked by cholera or some similar disease.[7] One motive suggested for such action is that they are thereby likely to receive their garments, which would be used for covering the bodies.[8] Also at the outbreak of such an epidemic, clothes, cocoanuts, ghi, molasses, wheat flour, etc., are offered by the people to the Bhangis, who in return give a *dorā*, a piece of thread, of black wool to be worn by the afflicted persons.[9]

But apart from such beliefs, the appearance of an epidemic is also attributed to other causes. There is the usual belief that it is caused by the diminution of virtue and the increase of sin among people and the

[1] The School Master of Dhānk.
[2] The School Master of Zinzuvāda.
[3] Mr. K. D. Desāi.
[4] The School Master of Jodia.
[5] Mr. K. D. Desāi.
[6] The Deputy Educational Inspector of Gohelwad.
[7] The School Master of Rajpara.
[8] The School Master of Jasdan.
[9] The School Master of Rajpara.

consequent wrath of the gods, who are only propitiated by the people again reverting to righteous ways and by the performance of sacrifices in their honour.[1]

There is also a belief that the sixty-four Joganis, when they are desirous of victims, cause baneful epidemics among mankind, the remedies in such a case being such as offering a goat or a he-buffalo to them, or the observation of an *ujāni* in their honour.

The following tale is related regarding an occurrence said to have taken place not long ago in the village of Verad. The headman of the village who was a Rajput by birth but who had lost his caste owing to irregular conduct with a woman, died of fever, and as he was an outcaste his body was buried instead of being cremated. Soon after, a number of persons in the same village happened to die of the same fever and the people conjectured that the late *patel's* corpse must be lying in its grave with its face downwards chewing the *khahan* (? perhaps *kaphan*, *i. e.* the cloth in which a corpse is wrapped). Many thought that the health of the village would not be restored until the corpse was replaced in the correct position with its face upwards and unless the *khapan* was taken out of its mouth. But none ventured to do so, being dissuaded by the fear of meeting with a worse fate.

But although they did not open the grave yet they arranged for certain vows to be taken in honour of the dead man, and that put a stop to the disease.[2]

Another story from the same place is that when small-pox once raged furiously in that village, the people of the place celebrated a magnificent feast of dainties prepared of wheat-flour, ghi, molasses, rice and pulse, and afterwards the Dheds of the village lopped off the head of a dead he-buffalo, burying it at the spot where the feast was held.[3]

The remedies adopted for the abatement of epidemic diseases have already been mentioned above, the most common being the winding of a cotton-thread, the pouring out of *dhārāvādi*, *i.e.*, milk, in the village, and the taking of the *rath* of the Mātā in a procession beyond the village boundary, the epidemic being supposed to be expelled in the *rath*. In the last case, after the *rath* has been taken to the neighbouring village, a charmed peg is sometimes driven into the ground near the village boundary to prevent the epidemic from crossing back again.[4]

Mention has already been made of the deities which protect the cattle and to whose displeasure diseases among cattle are attributed. It is said that such diseases are very common during the *vishi* of Shiva. A cycle of twenty years is called a *vishi*, three such cycles making a complete *samvatsar* of sixty years. Each of such *vishis* is presided over and named after each of the three gods of the Trinity, Brahmā, Vishnu and Shiva. The *vishi* of Brahmā is characterized by protection and creation, that of Vishnu by growth and that of Shiva by destruction, the last often bringing on such calamities as plague, famine and diseases among cattle.[5]

The following are some of the remedies practised by the village people in the case of certain cattle-diseases.

In the case of such diseases as *movā kharavā* or the like, there is a practice of burying a plough near one's gates, which is afterwards covered with dust gathered from three streets and is worshiped with a branch of a tree, a plate of iron and red lead. This ceremony has to be performed either on a Sunday or a Tuesday, and the man who performs it has to remain naked at the time.[6]

For the cure of *valo* (a disease in which the throat is inflamed), pieces of the stalk of *kukad-vel* (a kind of creeper) are tied

[1] The School Master of Kotda-Sangani.
[2] The School Master of Devalia.
[3] The School Master of Devalia.
[4] The School Master of Sanka.
[5] The School Master of Ganod.
[6] The School Master of Dhānk.

round the neck or the horns of the diseased animal and no other food except ghi and molasses is allowed to it for two or three days. A handful of salt is sometimes thrown on the back of the animal.[1] Sesamum oil is also said to work as a good medicine in the case of the same disease.[2]

Another remedy for the same disease is to pass a knotted bamboo stick with seven knots seven times over the back of the ailing animal.[3]

Ghi is sometimes used as a medicine in the case of small-pox. In the case of *shakario* or *kālo vā*, the animal is branded in the affected limbs. To one suffering from a stye in the eye an ointment prepared from the horn of a deer is applied, while a mixture of whey and salt is said to be useful in most eye maladies. The treatment for the swelling of the belly is a mixture of molasses, *ajamo* (ligusticum ajwaen) and *sanchal* (a kind of salt). To cure an animal of *khāpari* (a disease which affects milch-cattle), the milk of the affected animal is poured on *rāfdā* (a kind of jujube tree). If after delivery, some part of the embryo remains inside an animal, milk and molasses are given to expedite its removal.[4]

In the case of *kharavā* the ailing animal is made to move about in hot sand and is treated with salt, which is first fried on the fire of *Holi*. The remedy for the disease known as *kumbhava* is to give a dose of castor oil, *sanchal*, *ajamo* and hot water to the sick animal and also to tie a magic thread round its neck.[5]

A disease called *okarinu* (*i.e.*, vomitting) sometimes breaks out among sheep. In this case the shepherds separate all the affected animals from the herd and remove them to a distance. All the sheep which die of the disease are buried deep in a pit, which is guarded for several days, lest some other animals dig it up and let lose the buried epidemic by exposing the carcasses. It is believed that the contagion of this disease lies in the ears; and the ears of all the sheep in the herd are carefully watched if they bleed.[6]

The twin gods Ashivini Kumār are sometimes propitiated by means of an *anushthān* (the performance of religious austerities in their honour) in order that they may put a stop to a disease among cattle.[7]

It appears that dancing often forms a part of the process of exorcism. Frequently dancing is accompanied by the beating of cymbals and drums and other loud noises. A *mandalu* is convened at the house of the person who is to be exorcised *i. e.*, a number of *bhuvās* are invited to attend along with a number of low-caste drummers, and afterwards the ceremony of *utār* is gone through; the *utār* is then taken to a cemetery.[8]

Sometimes the beating of drums and cymbals is alone resorted to for expelling an evil spirit from the person of a patient. It is believed that this process is effectual in proportion to the degree of the intensity of the noise created.[9] The patient is asked to sit facing the east. The Bāval or Vāghri *i. e.*, the drummer, sits in front of him, and not only beats the drum as loudly as he can, but also sings hymns at the top of his voice in honour of his favourite goddess. In the meanwhile, the *bhuvā*, who is also in attendance, begins to be possessed, and discloses the fact by convulsive fits. After a while, the *bhuvā* suddenly stamps his foot furiously on the floor, and, seizing the patient by a lock of his hair, and perhaps even giving him a blow on the back, asks in a stern voice "Who art thou? speak out at once why thou hast come or else I will burn thee to death."*

[1] The School Master of Dhānk and the Shastri of Jetpur Pathshala.
[2] The Shastri of Bhayavadur Pathashala.
[3] The School Master of Zinzuwāda.
[4] The Shastris of Jetpur and Bhayavadur.
[5] The School Master of Wala Taluka.
[6] The School Master of Anandpur.
[7] The School Master of Kotda-Sangani.
[8] The School Master of Zinzuwāda.
[9] The School Master of Kotda-Sangani.

* All this of course is addressed to the evil spirit which is supposed to have possessed the patient.

The patient will then perhaps reply: 'Don't you know me? I am *chāran'*, or I am *zāmlvādi*, (a female spirit guarding the village gates) or *Vāgharan*† or *Purvaj* (the spirit of a deceased ancestor). Regarding the reason for possession, the evil spirit will give some such explanation as follows:— "Once upon a time the patient was taking a loaf and vegetables which he hid from me, and therefore I shall leave his person only with his life." The *bhuvā* will then say "life is precious and not so cheap as you think. If you want anything else, say so and leave this person." After a dialogue such as the above, the *bhuvā* and the spirit come to some compromise, and the *bhuvā* then leads a procession with the *utār* either to the village boundary or to a cemetery. The *bhuvā* then draws a circle on the ground with the point of a sword which he carries, and places the *utār* within the circle. He then slightly cuts the tip of his tongue with the edge of the sword, and spits blood into a fire lighted for the purpose. The smoke of this fire is supposed to carry the offering to the evil spirit. The *utār* is then taken away by the drummers, who share it secretly with the *bhuvā*. In the event of the patient deriving no benefit from this ceremony, the *bhuvā* advises the patient's relatives to repeat the process.[1]

The following ceremony is sometimes performed in order to ascertain whether a person is under the influence of an evil spirit or not. A *bhuvā* is invited to the patient's house in the company of drummers, and there he dances for some time amidst the din produced by the beating of the drums and by the loud recitation of hymns in honour of his favourite goddess. Afterwards a handful of grain is passed round the head of the patient and presented to the *bhuvā* for inspection. The *bhuvā* selects a few seeds from the grain and making certain gestures, offers them to the patient with either the words *'vācho'* or *'vadhāvo'*. In case the *bhuvā* says *'vācho'* and the number of seeds happens to be even, what he declared to be the cause of the patient's trouble is believed to be true. So also if the *bhuvā* says *vadhāvo* and the number of seeds proves to be odd. But in case the number of seeds proves to be odd when the *bhuvā* says *'vācho'*, or even, when he says *vadhāvo*, then his explanation of the cause of the patient's trouble is not credited.

Sometimes Brāhmans instead of *bhuvās* are engaged to exorcise an evil spirit from the body of a sick person. A bellmetal dish, containing *adad* (phaseolus radiatus) wheat and *jowāri*, is placed on a copper jar and struck violently with a stick, called *velan*, so as to produce a loud noise. The patient, who is made to sit in front, begins to tremble and sometimes even to rave. The Brāhmans also create a loud noise and in a loud voice ask the patient who the evil spirit is and what it wants. The patient will then give out the name of some notorious *dākan* (witch) or of one of his deceased ancestors and will add that he desires a certain thing which he was used to get while in human form. The evil spirit is then propitiated by offering the things asked for and is requested to leave the body of the patient.[2]

The following are other methods of expelling an evil spirit from the body:—

Either *lobhān* i. e., incense powder, or chillies or even the excreta of dogs are burnt under the nose of the patient, who, overpowered, by the unpleasant odour, is supposed to give out the name of the evil spirit and also what the latter wants.

Water is charmed with incantations, and is either dashed against the patient's eyes or is given to him to drink.[3]

If the evil spirit possessing a patient is a *purvaj* i. e., the spirit of a deceased ancestor,

† Feminine of Vāghri belonging to the Vāghri caste.

[1] The School Master of Sānkā.

[2] The School Masters of Ganod, Vanod and Kolki.

[3] The School Master of Dadvi.

either *Nārāyan-bali Shrāddha* or *Nil-Parvani Shrāddha* or *Tripindi Shrāddha* is performed in order to propitiate it, and a party of Brāhmans is invited to dinner. In case the *purvaj* is a female, a cocoanut is installed in a *gokhalo* (a niche) in the wall to represent it, *ghi* lamps are lighted, and frankincense is burnt every morning before it. On the anniversary of the death of the *purvaj* a party of *gorānis* (unwidowed women) is invited to dinner.[1]

If a woman is believed to be possessed by a *dākan*, she is made to hold a shoe in her teeth and is taken to the village boundary, where the shoe is dropped, and a circle is drawn round it with water from a bowl carried by the party. The holding of the shoe by the teeth signifies a vow on the part of the *dākan* never to re-enter the person of the exorcised woman.[2]

The following are other occasions for religious dancing, namely during the *Nav-rātra* holidays (i. e. , the festival which commences from the lst day of the bright half of *Ashvin* and lasts for nine days); at the time of offering oblations to the village-gods; on the occasion of setting up a pillar in memory of a deceased person; at the time of the *Nilotsava** ceremony.

At the time when Randal the wife of Surya is installed and worshipped, a party of young women dance in a circle before the goddess to the accompaniment of *garabis*.[3]

The eighth day of the bright half of *Āshvin* is dedicated to the worship of the *Mātās* and *devis* (minor goddesses), and on this day, *bhuvās* have to dance each before his favourite *mātā*. This they have also to do on the lst day of the bright half of *Āshādh*. *Bhuvās* are also invited to dance on the *Divāsā* day i. e., the last day of *Āshādh*.[3]

The *bhuvā* occupies a high place in the esteem of the village people, and commands much respect. In the first place, his position is that of a medium between the gods and goddesses on the one hand and human beings on the other.[4] He is the interpreter of the will of the gods, which he expresses to the public when in a state of trance. Besides he is believed to have power over the evil spirits which are visible to a *bhuvā* though cannot be seen by ordinary eyes.[5] He is the guardian of the village, his duty, being to protect the people from the malignant influence of the evil spirits.[5]

In the next place, it is also the office of the *bhuvā* to treat the sick. In cases when medicine is unavailing and where the malady is supposed to be the work of some evil spirit, the opinion of the *bhuvā* is sought by the relations of the patient and is given by the test of the scrutiny of grain.[6] When the sick person is found to be under the influence of a spirit, the common mode of exorcising is to take an *utār* to the cemetery. An image of a human being is prepared out of the flour of *adad* (phaseolus radialus) and is passed round the body of the sick person. The *bhuvā* then holds the image near his heart and stretches himself on a bier with the image on his bosom. In this condition the *bhuvā* is taken to the cemetery, and the evil spirit is believed to be driven by these means out of the patient's body.[7]

The *bhuvā* distributes *dorās* (magic threads) and anklets among the people. Such things are coveted for their efficacy in warding off the influence of evil spirits and are often sought after by people for their cattle as well as for

[1] The School Master of Limbdi Taluka.
[2] Mr. B. K. Desāi.
* *Nilotsava* or *Nil-parnāvum* is a ceremony performed in honour of a young man, who has come to an untimely end. The chief part of the ceremony is the performance of the wedding of a bull-calf with a heifer. Sometimes a member of the deceased youth's family is possessed on such an occasion by the spirit of the deceased man and is believed to have then the power of correctly answering questions about future events, etc.—The School Master of Dhānk.
[3] The School Master of Devaliā.
[4] The School Masters of Dhānk and Kotda Sangani.
[5] The School Master of Sanka.
[6] The School Master of Dadvi.
[7] The School Masters of Dadvi and Kolki.

themselves.[1] The prosperity of the *dānklān-vagādnārs* (those who beat the drum) depends to a large extent on the success of the *bhuvā's* business, and for this reason, the drummers are often very good advocates of the *bhuvā* and take every opportunity of glorifying his powers and merits.

The respect which *a bhuvā* commands in this way is sometimes increased by the performance of such tricks as his putting lighted torches into his mouth, placing his hand in boiling oil, and similar performances.

But although there may be some *bhuvās* who profit by imposing upon the credulity of the villagers, there are many *bhuvās* who do not work with the expectation of any reward, and are only actuated by benevolent motives. Many of them honestly believe that at the time when they are thrown into a state of trance, the *mātās* or deities actually enter their bodies and speak their wishes through them as a medium.

In some villages, the office of the *bhuvā* is hereditary, and lands have been assigned to them in remuneration for their duty[2]. In addition to this religious calling, a *bhuvā* often follows some other profession as that of agriculture, weaving or spinning.[3]

The *bhuvā* generally belongs to some low caste and may be a Koli, Bharvād Rabāri, Vāghri or even a Chamār. The *bhuvās* are also known as *pothiās*. One good qualification for becoming a *bhuvā* is to possess the habit of throwing one's self into convulsive fits followed by a state of trance, especially on hearing the beating of a *dānklān* (drum). At such a time the *mātā* or *devi* is supposed to possess the person of the *bhuvā* and to speak out her wishes on being questioned. Some *bhuvās* are regularly possessed by some *devi* or *mātā* on every Sunday or Tuesday.[4]

A typical *bhuvā* has a braid of hair on his head, puts one or more iron or copper anklets round his leg or elbow, and makes a mark with red lead on his forehead. A *bhuvā* attending upon the goddess Meldi is generally[5] a Vāghri by caste and always wears dirty clothes. A Bharvād *bhuvā* has generally a silver anklet round his waist. A *bhuvā* has to observe a fast on all the nine days of the *Nav-rātras*. If a *bhuvā* happens to come across another *bhuvā* in convulsive fits or in a trance, he must need go into fits as well.

Generally speaking every *bhuvā* keeps an image of his favourite *mātā* in or near his own dwelling. Generally he erects a hut for the purpose and hoists a flag upon it. Near the image are placed a number of conch-shells and stones and brooms of peacock feathers. The deity is not systematically worshipped every day but receives adoration every Sunday and Tuesday. Sometimes the *bhuvā* has a disciple—a *sevaka*—who does the duty of dashing bell-metal cymbals at the time when the *bhuvā* throws himself in a trance.[6]

When a new *bhuvā* is to be initiated into the profession, he is made to sit before an image of the *mātā*, where he goes into convulsive fits while the *dānklān vagādnārs* beat the drums and loudly recite hymns in honour of the deity. Afterwards he is taken to a cemetery accompanied by the drummers and an expert *bhuvā*, where the latter marks out a square on the ground with the edge of a sword. The novice is asked to lie prostrate within the area thus marked out and to get up and lie again, doing the same four times, each time with his head towards each of the four quarters. The *bhuvā* who initiates the novice and who is thenceforth considered to be the *guru* or preceptor of the latter, ties a *rākhadi* (a piece of silk thread) round the elbow of the pupil.[7]

[1] The School Masters of Kotdā Sangni and Sanka.
[2] The School Master of Zinzuwādā.
[3] The School Master of Jodiā.
[4] The School Master of Sānka.
[5] The School Master of Dadvi.
[6] Mr. K. D. Desāi.
[7] The School Master of Pātanvāv.

Every *bhuvā* is required to propitiate his favourite goddess every third year, the ceremony which is then performed being called *Khad-Khadya-besādvi*. This is performed either during the *Nav-rātra* holidays or during the bright half of either the month of *Māgh* or *Chaitra*. All the *bhuvās* in the village are invited on the occasion, when there is *gānjā*-smoking or *bhāng*-drinking, partly at night. After the supper which follows this party, all the *bhuvās* gather together and go into convulsive fits till they are almost suffocated. Cocoanuts are then dedicated and cracked before the *mātā*, and the kernel is distributed among those present. The party then break up.[1]

It is believed by some people that the spirit of a Muhammadan saint, living or dead, dwells in such trees as the *Khijado*, i. e., *Shami* (Prosopis spicigera) and *Bāval*, i. e., *Bābhul* (Acacia arabica). It is known by the name of *chitharia* that is, the ragged *Pir*. It is a common belief that if a mother fails to offer a rag or a piece of cloth to such a holy tree while passing by it, her children run the risk of falling ill. Women and ignorant people, therefore, make a point of offering rags to such trees whenever they happen to pass by them.[2]

According to another belief, travellers, in order to accomplish their journey safely, offer rags to such of the *Khijado*, *Bāval* or *Limdo* (Nim) trees as are reputed to be the residences of spirits, if they happen to be on their road.[3]

Some believe that both male and female spirits reside in the *Khijado*, *Bāval* and *Kerado* trees, and throw rags over them with the object of preventing passers by from cutting or removing the trees. Some pile stones round their stems and draw tridents over them with red lead and oil. If superstitious people come across such trees, they throw pieces of stones on the piles, believing them to be holy places, and think that by doing so they attain the merit of building a temple or shrine. A belief runs that this pile should grow larger and larger day by day, and not be diminished. If the base of such a tree is not marked by a pile of stones, rags only are offered; and if rags are not available, the devotee tears off a piece of his garment, however costly it may be, and dedicates it to the tree.[4]

Once, a child saw its mother offering a rag to such a tree, and asked her the reason of the offering. The mother replied that her brother, that is the child's maternal uncle, dwelt in the tree. Hence a belief arose that a *chitharia* (ragged) uncle dwells in such trees. Others assert that the *chitharia pir* dwells in such trees, and they propitiate him by offering cocoanuts and burning frankincense before it.[4]

There is a *Khijado* tree near Sultānpur which is believed to be the residence of a demon *māmo*. This demon is propitiated by the offerings of rags.

Some declare that travellers fix rags of worn out clothes to the trees mentioned above in order that they may not be attacked by the evil spirits residing in them. Another belief is that the spirits of deceased ancestors residing in such trees get absolution through this form of devotion. It is also believed that a goddess called *chitharia devi* resides in such trees, and being pleased with these offerings, blesses childless females with children, and cures persons suffering from itch of their disease. There is a further belief that ragged travellers, by offering pieces of their clothes to the *Khijado*, *Bāval* or *Kerado* trees, are blessed in return with good clothes.

Some believe that Hanumān, the lord of spirits, resides in certain trees. They call him *chitharia* or ragged Hanumān. All passers by offer rags to the trees inhabited by

[1] The School Master of Sānkā.

[2] The School Master of Kotda Sangani.

[3] The School Master of Davaliā.

[4] The School Master of Ganod.

him. There is such a tree near the station of Shiroi. There is a tamarind tree on the road from Tamnagar to Khantalia which is believed to be the residence of *chithario* Hanumān and receives similar offerings. Another tamarind tree of this description is near Marad and there is a *Khijado* tree on the road between Kālāvad and Vāvadi which is similarly treated.[1]

It is related by some people that in deserts trees are rare and the summer heat is oppressive. To the travellers passing through such deserts, the only place of rest is in the shadow of a solitary tree that is to be met occasionally. In order that no harm be done to such trees, some people have given currency to the belief that a spirit called *māmo* dwells in such trees and expects the offering of a rag and a pice at the hands of every passer by.[1]

Some are of opinion that the *bhuvās*, in order to raise money from the credulous by terrifying them, daub a tree within the limits of each village with the form of a trident, and fix rags to it, stating that it is the abode of a *māmo* or a *pir*. At times they ask their clients to offer certain things to such trees, which they appropriate to themselves.[2]

There is also a belief, that the holy trees that receive offerings of rags from travellers, are the abodes of gods or evil spirits, and are distinguished from other trees of the same species by the epithet of *chithario*. Some people hoist flags on such trees instead of offering rags.

In some places, the *Borādi* (jujube), *Pipal*, *Vad* (banyan) and the sweet basil receive offerings of a pice and a betelnut from travellers, while the *Khijado* and *Bāval* are given rags.[3]

It is stated by some people that the belief in *chithario* pir has grown during the last four hundred years.

Rags are never offered to wells, but it is common to offer them copper coins and betelnuts. Sometimes flags are hoisted near holy wells in honour of the water-goddess Jaldevki. Travellers hoist flags on certain wells and throw copper coins into them in the course of their journey. The origin of this offering is said to be in the desire of travellers to prevent people from committing a nuisance near wells.

Some wells are noted as being the abode of spirits who have the power of effecting certain cures. It is customary to throw a pice in such wells. When a person is bitten by a rabid dog, he goes to a well inhabited by a *vāchharo*, the spirit who cures hydrophobia, with two earthen cups filled with milk, with a pice in each, and empties the contents into the water.

It is a belief among Hindus that to give alms in secret confers a great merit on the donor. Some of the orthodox people, therefore, throw pice into wells, considering it to be a kind of secret charity.

The belief in the practices adopted for transferring disease from one person to another obtains mostly among women, who have recourse to such practices for curing their children.

One of such practices is to lay a suffering child in the cradle of a healthy child. This act is believed to result in transferring the disease of the ailing child to the healthy child. Another practice is that the mother of the sickly child should touch the mother of a healthy child with the object of transferring the disease of her child to the child of the latter. Some believe that the mere contact of an ailing child with a healthy child is sufficient to transfer the malady of the former to the person of the latter. Others maintain that this can be brought about by a mother either by touching the cradle of another

[1] The School Master of Limbdi Taluka.

[2] The School Master of Kolki.

[3] The School Master of Dadvi.

child or by touching the person of another woman. There are others, who hold that the disease of a sickly child can be transferred to another child by feeding the latter with the leavings of the former. There is a further belief that a mother can transfer the disease of her suffering child to the child of another woman by applying the end of her robe to the end of the robe of the latter. In some places, when a child begins to weaken, its mother makes an idol of cow or buffalo dung, and keeps it fixed to a wall of the house, in the belief that the child will be cured slowly as the idol dries. It is stated that instances are actually known of the recovery of children by this process. These methods of transferring disease are called *tuchakās* i. e. mystic methods. As a rule superstitious women practise them on Sundays or Tuesdays, as it is believed, that to be efficacious, they must be practised on these days.

In addition to the *tuchakās* above stated the *utārs*, *dorās*, etc., already described, are used for curing diseases.

Some diseases are attributed to *vir* possession. *Virs* are male spirits fifty two in number. The *bhuvās* or exorcists are believed to have control over them, and are supposed to be able to detect an illness caused by possession by a *vir*. In such cases, the *bhuvās* drive away the evil spirits from the patients by magic incantations, or transfer them to others by waving a certain number of grain seeds round the head of the patient. By another process the *bhuvās* can confine the evil spirit in a glass bottle, which is buried underground.

In order to eradicate a dangerous disease, an *utār* is frequently offered to a dog, in the belief that by eating the *utār* the disease is transferred to the dog.

In some places, diseases of long standing due to spirit possession are cured by employing a *bhuvā*, (exorcist), who, accompanied by others of his order, goes to the patient's house, makes a bamboo bier, waves an *utār* round the patient's head, and lays himself on the bier with the *utār* by his side. The bier is carried to the burning ground by four persons to the accompaniment of the beatings of drums, followed by the exorcists, who throw *bāklāns* (round flat cakes of *juvāri* flour) into the air as the procession moves on. When the party reach the burning ground, the bier is put down, and the *bhuvā*, shaking violently, offers the *utār* to a spirit of the place. He then prostrates himself four times with his face turned towards the four directions and drives a nail into the ground at each turn. Next, the *bhuvā* lets loose a goat or a ram, to which the *vir* in the body of the patient is supposed to be transferred. It is said that the performance of this rite relieves the patient's mind of anxiety regarding the cause of his disease, and he thereafter shows signs of improvement.[1]

When a man is suffering from *ānjani* (a sore or mole on the eye-lid) he goes to another person's house and strikes earthen vessels against his door saying "I have shaken the vessels. May the *ānjani* be with me to-day and with you tomorrow". It is also stated that such a patient goes to the house of a man who has two wives while the latter is asleep, and taps his door uttering the words "*Anjani ghar bhāngani āj mane ane kal tane*" i. e., "May *ānjani*, the breaker of the house, be to-day with me and tomorrow with thee." This process is believed to transfer the disease from the person of the patient to that of the husband of the two wives.

A common method for transferring disease is to wave water round a sick person and give it to another to drink. Similarly, a goblet filled with water is passed round a patient's head and offered to a *bhuvā*, who drinks off the contents.

A belief prevails all over Gujarāt that a disease can be passed from one species of

[1] The School Master of Zinzuwādā.

animals to another, and various practices are adopted to effect this. Generally a *bhuvā* or exorcist arranges the transfer. The *bhuvā*, accompanied by a troupe of dancers and drummers, visits the house of the sick person and, after examining corn seeds *dānās* which have been waved round the patient's head on a night preceding a Sunday or Tuesday, declares that the evil spirit possessing the patient requires a living victim. A cock, goat or a male buffalo is then brought as a substitute for the patient, is waved round him, the tip of its right ear is cut off, and it is offered to the *mātā*-or goddess, that is, it is released to stray as it pleases. These goats, etc., are called *mātā's* goats, *mātā's* cocks, or *mātā's* male buffaloes, and are seen wandering about in many villages. Sometimes the goat, etc., is killed before the image of the *mātā* and the *bhuvā* dipping the palms of his hands into its blood, presses them against the doors of every house in the village. In the case of an outbreak of epidemic, the victim is set at liberty beyond the limits of the village affected. It is believed by some people that the animal to which a disease is conveyed in the above manner, dies of its effects.[1]

In some places the patient is supposed to be possessed by a goddess instead of by an evil spirit. A goat, cock or a male buffalo is offered to the goddess in the same way as to an evil spirit.

In some villages, when there is an outbreak of a serious epidemic, it is customary to drive a buffalo beyond the village boundary, with the disease on his back. The back of the buffalo which is chosen for this purpose is marked with a trident in red lead and covered with a piece of black cloth, on which are laid a few grains of *adad* and an iron nail. Thus decorated, the buffalo is driven beyond the limits of the village. It is believed that an animal driven in this way carries the disease wherever it goes.

Very often, the beast to which a disease is transferred is kept tied to a post all its life, with the belief that by so doing the disease remains enchained. Jain teachers confine a disease in a bottle and bury it underground. Sometimes, a disease is passed on to a crow, whose legs are tied to a pillar, thus making it a life-long prisoner.

Once upon a time, when there was an outbreak of cholera in a certain village, a *bāvā* (recluse) happened to arrive on the scene. He caught two rams, made them move in a circle, and left them in the burning ground, where they died, the epidemic disappearing with their death. Hence a belief gained ground that an epidemic of cholera can be expelled by passing it on to two rams or goats.[2]

It is related that, at Gondal, a case of cholera was cured by a Bhangi (sweeper) by waving a cock round the patient's head.[3]

A few years ago there lived in Khākhi Jalia, a village in the vicinity of Kolki, a *Khākhi* (recluse) named Nārandās, who, when laid up with fever, passed on the disease to his blanket, and after a time drew it back to his own person.

[1] The School Master of Dhānk.

[2] The Pathashālā Shastri, Talpur.

[3] The School Mistress of Gondal.

CHAPTER IV.

WORSHIP OF ANCESTORS AND SAINTS.

The spirits of a deceased father, grand father, great grand father, and of a mother, grand mother, and great grand mother, i. e., all the male and female ascendants up to the third degree, receive systematic worship when the *Shrāddha* or funeral ceremonies are performed either on the anniversary of the death of any of them or on the day when the *Nārāyan bali* is performed in such holy places as Gayā, Sidadhapur or Prabhās Pātan. The spirits of those who meet heroic deaths on fields of battle are called *Suropuros*, and pillars are erected in their memory on the spot where they breathed their last. They receive only occasional worship.[1]

The *purvajas* or spirits of deceased ancestors receive worship on the thirteenth or fourteenth day of the dark half of *Shrāvan* (the tenth month of the Gujarāt Hindu year), on the fourteenth of the dark half of *Ashvin*, on the death anniversaries and on days on which the *Shrāddhas*, *tripindis* or *nil parnāvavi* ceremonies are performed. On these occasions, the *pitriyas* (deceased ancestors) are represented by twisted braids of the *durvā* grass (cynodon dactylon)[2]

Purvajas or ancestral spirits descend to the level of ghosts when they are strongly attached to worldly objects. Such spirits often possess the bodies of their descendants, though the necessary *Shrāddhas* are performed for their release. The 13th, 14th and 15th days of the bright half of the months of *Kārtik* and *Chaitra* are the special days for propitiation of departed spirits by their relatives either at home or in holy places, while the whole of the dark half of the month of *Bhādarvā* is devoted to this purpose.* During this fortnight, *shrāddha* is performed in honour of the deceased on the day corresponding to the day of his death, when Brāhmans are feasted. Thus, a person dying on the 5th day of *Kārtik* has his *shrāddha* performed on the 5th day of the *sharādian*. On this occasion, water is poured at the root of the *Pipal*, *tarpan* or offerings of water are made, and *pinds* or balls of rice are offered to the deceased.

Of all the days of the *sharādian* the 13th, 14th and 15th are considered to be of special importance.

The death annivesary of a *pitriya* is called *samvatsari*, *valgo samachari* or *chhamachhari*, when a *shrāddha* is performed and Brāhmans are feasted.

The *pitriyas* are also worshipped on auspicious occasions such as marriages, by the performance of a *shrāddha* called *nāndi*, when *pinds* (balls) of molasses are offered instead of rice. It is considered an act of merit to perform *shrāddha* in honour of the *pitriyas* on the banks of a river or tank at midday on the 8th day of the dark half of a month.

From the 13th to the 15th day of the dark half of *Shrāvan*, after their morning ablutions, orthodox people pour water over the *Pipal*, the *Bābul*, the *Ber* (Zizyphus jujube) and, *durvā* grass, and on those places where cows are known to congregate, in the belief that by so doing the thirst of the spirits of the deceased is quenched. It is also believed that if feasts are given to the relatives of the deceased and to Brāhmans the *pitriyas* are satisfied.

According to some, the *Sharādian* lasts from the full-moon day of the month of

[1] The School Master of Dhānk.

[2] The School Master of Kotda Sangani.

* This period of 15 days is called *Sharādian*.

Bhādarvā to the new-moon day of the same month, that is for a period of sixteen days. The *Shrāddhas* of those who die on the *Punema* or full-moon day of a month are performed on the full-moon day of *Bhādarvā*, and the *Shrāddhas* of those who die on the new-moon day *amavasia* of a month are performed on the *amavasia* of *Bhādarvā*. The 13th day of the dark half of *Bhādarvā* is called *bālā terash* that is childrens' thirteenth. This day is specially devoted to the propitiation of the spirits of children.[1]

On the *Shrāddha* days Brāhmans and relatives of the deceased are feasted, and oblations called *Vāsh*, consisting of rice and sweets, are offered to crows.

On *Āsho Vad* fourteenth, that is, the fourteenth of the dark half of *Āsho*, it is customary to apply red lead to the pillars erected in honour of men that die heroic or noble deaths on fields of battle, to break cocoanuts before them, to light lamps fed with ghi and to offer cooked food to their spirits.[2]

The spirits of those who die with strong attachment to the objects of this world are said to enter the state known as *asur gati* or the path of demons. In this condition the spirit of the deceased possesses the person of one of his relatives and torments the family in which he lived. The members of the family, when worried by his persecutions, engage the services of a *bhuvā* or exorcist, who sets up a wooden image of the tormenting spirit in a niche in a wall of the house. A lamp fed with *ghi* is lighted daily before this image, and in times of trouble, a cocoanut is offered to it in the belief that the spirit can protect the offerers from injuries.

The *pitriyas* or ancestral spirits are propitiated by pouring water over the *Bordi* (jujube), the *Tulsi* (sweet basil) the *Vad* (banyan) the *Pipal* or *durvā* grass (cynodon dactyton) on the 13th, 14th and 15th days of the bright half of *Chaitra* and on the same days of the dark half of *Kārtik* and *Shrāvan*. On *Vaishākh Shud Trij*, that is, on the third of the bright half of *Vaishākh*, which is called *Akhā Trij*, women offer to Brāhmans two earthen jars filled with water and covered with an earthen cup containing a betelnut, a pice and a *pān* or betel leaf, for the propitiation of the spirits of their deceased ancestors.[3]

For the propitiation of a male spirit a party of Brāhmans is feasted, and for the propitiation of a female spirit three unwidowed married women.[4]

Rajputs, Bharvāds, Ahirs and Kolis set up either a pile of stones or a single stone on the boundary of their village in honour of those among them who die on battle fields. These piles or stones are called *Pālios*. On the *Pālios* are placed engraved images to represent the deceased in whose memory the *Pālios* are erected. Small pillars are also raised in the localities where such persons met their death. On the *Kāli Chaudas* or black fourteenth, that is the fourteenth day of the dark half of *Āsho*, the *Pālios* are daubed with red lead and worshipped with offerings of cocoanuts. Women who have become *sati* receive worship and offerings on the Hindu new year's day.[5]

Spiritual guides such as Shankarāchārya, Vallabāchārya, the *mahārājas* or spiritual heads of the sect called Swāminārāyan, Lālo Bhagat and Talo Bhagat are worshipped by their devotees with offerings of food, garments and cash. In this *Kali Yuga* or iron age, men who are really great are rare, and even if there be some, they are invisible to the faulty vision of the present day degraded mortals. A few come into contact with such holy men by virtue of the good deeds performed by them in their past lives. These are said to attain paradise by this *satsang*[6] (contact with the righteous).

[1] Mr. K. D. Desāi.
[2] The School Master of Luvaria.
[3] The School Master of Jodiā.
[4] The School Master of Lilāpur.
[5] The School Master of Sānka.
[6] The School Master of Dhānk.

Holy men receive personal worship during their life-time. After they are dead, their relics, such as impressions of their footsteps, their photos or busts are worshipped with offerings of sandal paste, flowers, red powder, frankincense, lamps fed with ghi and *ārati* (swingings of lamps)[1]

Every sect of Hindus has a *Mahārāja* or spiritual head, and it is considered meritorious to entertain and worship him on certain special occasions. The *Mahārāja* or *Guru* is received with great *éclat*. His followers form a procession and carry him in a palanquin or a carriage and pair accompanied with music. At the house of the person who invites him, the floor is covered with rich cloth, over which the *Mahārāja* is led to a raised seat specially arranged for the purpose. He is then worshipped by the host with the same details as the image of a god. His feet are washed by *panchāmrita* (five nectars), that is a mixture of ghi, milk, honey, sugar and water, which is sipped by the worshipper and distributed among the followers of the *Mahārāja*. Very often the feet of the *Mahārāja* are washed in water, which is considered as purifying as the *panchāmrita*. Great festivity and rejoicings are observed on this day at the house of the *Mahārāja's* host, where crowds of the *Mahārāja's* followers assemble eager for a sight of him. After spending about half an hour in the house, the *Mahārāja* departs, first receiving valuable presents from the host.

Spiritual guides who claim the power of working miracles are held in high esteem by the people. Some of these guides are said to have control over spiritual beings or to possess their favour. These spirits are supposed to endow them with the power of preparing mystic threads, which, when worn round the waist, neck or arm, cure various diseases.

In the Kadavāsan woods, near the village of Daldi, there lives a *bāvā* called Bhimputi, who is believed to possess miraculous powers. He surprises visitors by his wonderful feats and commands vows from the afflicted by mitigating their sufferings. Every day, before breakfast, the *bāvā* visits seven villages to collect sugar and flour, which he throws in handfuls over every anthill which he meets on his way. This act of charity has established him as a saint, and most of his prophecies are believed to be fulfilled.

A Musalmān named Muhammad Chhail is held in great respect by the people on account of his great magical powers. He is believed to be in the good graces of a *Pir*, who has endowed him with the power of commanding material objects to come to him from long distances, and of breaking them and making them whole again.[2]

Great men of antiquity often command worship as gods. A fast is observed by Hindus on the 9th day of the bright half of *Chaitra*, the birth day of Rāma, whose birth anniversary is celebrated at noon on that day in his temple. On this occasion, all visitors to the temple offer a pice or two to his image and receive his *Prasād*, that is, consecrated food, which consists of a mixture of curdled milk and sugar. The birth of Krishna is celebrated at mid-night on the eighth day of the dark half of *Shrāvan*, when people keep awake for the whole of the night.

The Jains observe a fast for seven days from *Shrāvan Vad Bāras*, that is the 12th day of the dark half of *Shrāvan*, to the 5th day of the bright half of *Bhādarvā*, in honour of Mahāvir Swāmi, one of their spiritual teachers, who is believed to have been born on the 2nd day of the bright half of *Bhādarvā*. This period is known as the *Pajusan*, during which the Jains cause the

[1] The School Master of Ganod.

[2] The School Master of Zinzuvādā.

slaughter-houses and fish markets to be closed and give alms to the poor.[1]

A century ago there lived at Nalkanthā a sage named Bhānsāb. He met a holy death by deep meditations, and a few days after rose up from his grave in his original form. This led him to be classed in the category of great men and to command divine worship.[2]

Vithal, a sage of the Kāthi tribe, is revered in Pāliād. Sāvo, a devotee at Zanzarkā, is worshipped by Dheds. Fehalā a Rajput and Tolat his wife, are enshrined at Anjār, a village in Cutch. Lālo, a Baniā devotee of Sindhāvār, received divine honours in his life-time and his image in Sāyalā is held in great reverence to this day. The *samādh* of Mādhvagar, an *atit* of Vastadi, situated in Unchadi a village in the Dhandhuka taluka in Ahmedābād, is an object of worship. Harikrishna Mahārāja, a Brāhman saint of Chudā, received divine honours at Chudā and the Charotar.[3]

If the souls of the departed ones are condemned to become ghosts, *shrāddha* ceremonies performed by their descendants are said to be efficacious in freeing them from their ghostly existence and relegating them to some other form of life.

The lives of *bhuts* and *pishāchas*, male and female ghosts, are said to extend over a thousand years.[4] *Shrāddhas*, such as the *samāchari* i. e., the death anniversary and *Nārāyanbali* i. e., a *shrāddha* performed in a holy place, emancipate the ghostly spirits from their wretched existence and make them eligible for birth in a better form.[5] Some believe that at the end of their ghostly existence (a thousand years) they take birth in the animal kingdom in the mortal world.[6]

The soul is not said to have finally perished unless it merges into the divine self and attains *moksha* or salvation. The passions and desires of a dying man do not permit his soul ascending beyond a certain stage, where he or she remains as a ghost until the soul is purged of all his or her desires and sins by the performance of funeral ceremonies. For relieving ancestral spirits from the low order of *bhuts* and *pishāchas*, *shrāddhas* are performed by their surviving relatives in such holy places as Prabhās, Gayā and Pindtārak. These ceremonies are known as *Nārāyanbali*, *Nilotsarga* and *saptāha-pārāyan* (recitation of a sacred book for seven consecutive days).[7]

Those persons who die with wicked thoughts still present and their desires not fulfilled, enter the order of evil spirits, from which they are liberated after their desires have been satisfied and their wicked thoughts eliminated.[8]

Bhuts and *pishāchas*-ghosts, male and female—can be prevented from doing harm by recourse to certain processes. For instance, the wife of a Nāgar of Gadhadā became a witch after her death and began to torment the second wife of her husband by throwing her out of bed whenever she was asleep. To prevent this, the husband took a vow to perform a *shrāddha* at Sidhpur in the name of the deceased wife, after the performance of which the ghostly presence stopped harassing the new wife of her husband.[9]

Bhuts and *pishāchas* are believed by some people to be immortal, because they are supposed to belong to the order of demi-gods. In the *Amorkosha*—the well-known Sanskrit lexicon—they are classed with divinities, such

[1] The School Master of Jodia.
[2] The School Master of Lālāpur.
[3] The School Master of Sānkā.
[4] The School Masters of Kotda Sangani and Dadvi.
[5] The School Master of Kotda Sangani.
[6] The School Master of Dadvi.
[7] The School Master of Ganod.
[8] The School Master of Motā Devaliā.
[9] The Deputy Educational Inspector, Gohilvād.

as *guhyaks*, and *sidhas*. The *bhut* is defined as a deity that troubles infants and the *pishācha* as a deity that lives on flesh. *Bhuts* and *pishāchas* are the *ganas* or attendants of Shiva, one of the gods of the Hindu Trinity. They are supposed to be *upadevas* or demi-gods.

Preta is the spirit of a person that dies a sudden or unnatural death with many of his desires unfulfilled. His soul attains emancipation by the performance of a *saptāh*, that is a recitation of the *Bhāgvat* on seven consecutive days. It is described in the *Bhāgvat* that Dhundhumari, the brother of Gokarn, who had become a *preta*, was released from his *preta* existence by the performance of a *saptāh* which his brother caused to be made. The *Garudpurān* mentions that King Babruvāhan emancipated a *preta* by the performance of a *shrāddha*. The *mukti* or salvation of a *preta* is in itself its death. This would prove *pretas* to be mortal.[1]

The span of life of the *bhuts* and *pretas* is very long, but those whose descendants offer them the usual oblations gain their emancipation sooner. There is a *kund* or spring called Zilānand in the vicinity of Jhinjhuvādā, on the banks of which is a temple of Zilakeshwar Mahādev. The performance of the *pitri shrāddha* by the side of this spring is believed to expedite the emancipation of the spirits of the deceased from ghostly life. Every year, on the *Bhādarvā amāvāsya*, that is, the new moon day of the month *Bhādarvā*, a great fair is held on this spot, when people from long distances visit the place to get their relatives exorcised by the *bhuvās* or exorcists.

It is believed, that though *bhuts*, *pretas* and *pishāchas* are immortal, they are scared away by the sound of a European band and of other musical instruments.[2] It is said that all drums and other weird instruments whether European or Indian, have the power of scaring away evil spirits.

An evil spirit called Bābaro had entered the person of the uncle of Māldev the king of Jhālāvād much to the king's annoyance. Māldev offered a stubborn fight to Bābaro, who, unable to cope with Māldev, promised to extend his kingdom over those villages in which he would hang up bunting in one night. It is said that the present extent of the Jāhlwād territories was due to king Māldev's enterprise in hanging up bunting over these territories as asked by Bābaro.[3]

Though at the time of a man's death the faculties may hardly be sound, yet the *vārsanā*—the impressions—left on his mind by his past actions are in themselves good or bad enough to impress him so as to make his departing spirit assume a new form of life in keeping with them. For instance, a man following a particular profession becomes subject to dreams bearing on that profession. When the impression created by his actions in daily life is so deep as to induce dreams, his mind, even after death, leaves to his departing soul an inclination to be engaged in the subject of his mind's last activities. This is *vāsanā*.*

It is a popular saying among Hindus that children inherit the nature of their parents. It is for this reason that high caste Hindus do not utter the names of their eldest sons. There is a further belief that the *Pitriyas* departed from the world with certain desires unfulfilled reappear as descendants of their children to have these desires satisfied.[4]

As the saying goes *Pitā putrena jāyate*, that is a father is born in the form of the

[1] Shāstri Bhāyāvadar Pāthshālā.
[2] The School Master of Todiā.
[3] The School Master of Jodiā.
[4] The School Master of Kotdā Sangani.

* A *vāsanā* is the outcome of a person's good or bad actions. It is not the last desire of a man as supposed by some, but the result of his good or bad actions or rather of the workings of his mind during life. It is believed that, if at the moment of death, a man's mind is fixed on the strong attachment he feels for his children, he is born as a descendant of his offspring.—The School Master of Dhānk.

son, so the *Pitriyas* are born as descendants of their children, or according to the *Bija vrikshanyāya*, as a tree springs from its seed, that is, its offerings, so parents take birth as children of their offspring.[1]

The *Pitriyas*, whose attachment to their children or family or wealth does not die with them, reappear in the same family as descendants. It is also believed that persons dying with debts unpaid with the consciousness that they must be paid, are reborn in this world for the discharge of their obligations.[2]

It is not always that the *Purvajas* reappear in the same family. It is said about the departed spirits, that after undergoing punishment for their sins and enjoying the fruits of their good actions, they come down on earth again as drops of rain, and forming part of the grain which grows on rain water make their way into the wombs of animals and are thus reborn.[3]

On account of the community of their feelings, habits and ideas in previous births, members of different families form different groups. The actions performed in this life keep them bound to one another either as recipients of the return of the obligations given in the past or as givers of fresh obligations. The members of a family stand thus to one another in the relation of debtors and creditors. It is for the discharge of these debts and recovery of dues that several individuals are united in a family. This naturally leads to the members of a family taking birth again in the same family for the proper discharge of debts.

A virtuous child is declared to have been born to return the debts contracted in its past lives, and a vicious one to recover the dues.[4]

When an *atit* or holy man or a recluse dies, his body is interred, and a platform rising waist high from the ground, or a small dome-shaped temple, is built over the spot. This is called a *samādh*. An image of the god Shiva is generally installed in the *samādh*; but sometimes *pādukās i. e.* the impressions on stone of the footsteps of the deceased, are installed instead. Instances of the latter are the *pādukās* of Dattātraya, Gorakha and Machchendra Nāth.

Both the *Samādh* and the image of the god Shiva as well as the *pādukās* installed therein, are worshipped by the people, who, in course of time, give currency to the belief that the *Samādh* possesses certain miraculous powers, such as curing long-standing diseases, blessing barren women with children, etc. Offerings are made to the *Samādh* by pious persons and festivals or fairs are held in its honour by the inhabitants of the village in which the *Samādh* is located.[5]

Kabars or tombs raised over the graves of Mahomedan saints or *Pirs* are held in equal reverence both by Mahomedans and Hindus. To these offerings are made, and fairs are held in their honour.

Some *Samādhs* and *Kabars* noted for miraculous powers are given below.

1. *Gorakhnāth* :—The *Samādh* of Gorakhnāth lies on Mount Girnār. It is said that when the word *Salām* is shouted by any one standing on the brink of the hollow wherein the *Samādh* is said to be, the word "*Aleka, Aleka, Aleka*" is heard in response.[6]

2. *Kevaldās* :—The *Samādh* of Kevaldās stands in Susavāv. It is told that, on one occasion, when a festival was being celebrated in honour of the Bāvā Kevaldās, a *nimb* tree (Azadiarchta Indica) overhanging the *Samādh* was transformed into a *mitho Limbdo* (Ailantas excelsa).

3. *The Samādh at Kāngā* :—In the religious house at Kāngā , a village in the Junāgadh State, there lived a *bāvā* given to

1 The School Master of Ganod.
2 The School Master of Dadvi.
3 The School Master of Motā Devaliā.
4 The School Master of Charādwa.
5 The School Master of Ganod.
6 The School Master of Dhānk and the School Mistress of Gondal.

religious austerities. It is said that he took *Samādh** during life. This *Samādh* is said to work miracles at times.

4. Similarly, a *bāvā* in the religious house at Navānagar called *Shāradā Matha* has taken a *Samādh* during life, and his remains and the structure over them have become an object of worship.

5. *The Samādh of Lālā bhakta* :—Lālā bhakta was a native of Sāyolā. He was famous for his piety, and after his death his *Samādh* was deified. It is said in reference to this *Samādh* that a meal of dainty dishes prepared for five or six persons by its side, would satisfy the hunger of a company of fifty, if one happened to arrive there at the time of serving the meal[1].

6. *Dātār*† *Pir*:—The tomb of this Pir is situated on Mount Girnār. Almost all people in Kāthiāwār and many from Gujarāt offer vows to this Pir.[2]

This Pir is also known by the name of Kālā Yavan.[3] It is believed that he has the power of releasing the chain bonds of a person falsely accused with an offence provided he approaches the *Pir* in chains. The sanctity of this *Pir* is so great that vows in his honour secure to persons desiring male heirs the birth of sons.[4]

7. *Asāmi Pir* :—The tomb of this *Pir* is in Lunār. He is believed to ensure the fulfilment of certain vows made by those who have faith in him.[5]

8. *Devalshā Pir* :—The tomb of this *Pir* is situated at Amarān about seven miles from Todia. Many Hindus perform the first hair-cutting ceremony of their children at the shrine of this *Pir* with an offering of a sweet preparation of ghi, sugar or molasses, and wheat flour. The Muhammadans distribute cooked rice among the Fakirs about this shrine.

A tradition runs that, once seven eunuchs defied the power of this *Pir* saying that they would put no faith in him unless they conceived sons. This they did, and when in terror regarding their approaching confinement, they were told that the children would have to be taken out by cutting their bodies open. The tombs of these seven eunuchs and their sons still stand near the tomb of Devalshā to bear testimony to his glory and miraculous power.[6]

9. *The Kabar of Hāji Karmāni* :—Is situated at Dwārkān and is much respected by both Hindus and Muhammadans.[7]

10. *The tombs of Jesal and Toral* :—These are said to be the tombs of a husband and wife of the names of Jesal and Toral. They are situated in Anjār, a village in Cutch. It is said that originally these tombs were at the distance of twenty-seven feet from one another, but now the distance between them is only 7½ feet. A belief is current that the day of judgment will come when these two tombs meet.[8]

11. *Hāj Pir and Gebānshā Pir* :—The tombs of these *Pirs* are at Mendardā. Vows are offered to the Hāj Pir (Pilgrims saint) with the object of securing a good rainfall after an unusual drought, also for the restoration of stolen property. Vows to the Gebanshā Pir are believed to be efficacious in curing foot diseases of cattle and skin diseases of children.[9]

* A *samādh* is taken during life in the following way.

A deep pit is dug in the ground. The person who wishes to take a *samādh* goes into a deep trance by meditation, and then runs yelling and screaming to the pit, while drums are beaten furiously and a loud din is raised, so that none should hear a possible exclamation or cry from the runner. In the midst of this din the runner leaps into the pit and is covered over with salt and earth. An altar is raised over this spot with Shiva's image, which afterwards becomes an object of worship. It is believed that if a word or a cry from the runner is heard while he is taking the leap, the whole village will be destroyed.—Mr. K. D. Desāi.

[1] The Pāthshālā Shāstri, Bhāyāvadar.

† Dātār means the great giver or munificent. The *Pir* is so called on account of his power of fulfilling the vows of many.

[2] The School Master of Dhānk.
[3] The School Master of Movaiya.
[4] The School Master of Dhānk and Moti Parabdi.
[5] The School Master of Dadvi.
[6] The School Master of Dadvi.
[7] The School Master of Dadvi.
[8] The School Master of Davaliā.
[9] The School Master of Mendardā.

12. *Panch or Five Pirs* :—The tombs of these *Pirs* are situated in Dahurā, each of them measuring about twenty-seven feet. A miracle is attributed to these tombs in the phenomenon that they can never be accurately measured, each attempt at measurement giving a different result. Women whose sons die in infancy make vows in honour of the Panch Pirs, and take them to their tombs on their attaining a certain age, where they observe *fakiri** for ten days.[1]

13. *Aulia Pir*† :—The tomb of this *Pir* lies on Mount Girnār. It is believed to possess the miraculous power of stopping the career of galloping horses and bringing them to the ground, and of stupefying the senses of a person who enters the shrine.[2]

14. *Miran Dātār*:—The celebrated tomb of this Pir is in the village of Unjhā near Baroda, where a fair is held every Friday in *Shrāvan*. Persons possessed by evil spirits are said to be cured by visiting this tomb and offering an image of a horse stuffed with cotton, and a cocoanut. People from all parts of Gujarāt and from distant places suffering from physical infirmities, observe vows in honour of this *Pir*. Some wear iron wristlets round their wrists in his honour.[3]

15. *Pir Māhābali* :—The tomb of this *Pir* is situated at Gotarkā near Rādhanpur. Every year a fair is held in honour of this tomb, when the chief Pujāri of the shrine of Varalu goes there, holding in one hand a bayonet with its point touching his breast, and in the other, a cocoanut. It is said that when the Pujāri reaches the third step leading to the entrance of the shrine, the locked doors of the shrine fly open, and the Pujāri throws the cocoanut into the shrine. If the shrine gates do not open of themselves on his approach, the Pujari has to stab himself to death then and there.[4]

16. *Kalu Pir*:—It is said that this *Pir* leads a procession every night, when monstrous kettle-drums are beaten by his phantom followers. On every Friday this procession goes on its rounds, which cover a large area.[5]

Other tombs noted for miraculous powers are those of Gebalshā Pir in Charādwa, of Dariā Pir in Morvi, of Hajarat Pir in Baghdād and of Khojā Pir in Ajmere.[6]

The followers of the tenets of Swāminnārāyān, Vallabhāchārya, Kabir, Shankarāchārya, Rāmānuja, Madhwāchārya, Nimbārk and Talo Bhagat look upon these personages as gods, and worship their images.[7]

Some of the spiritual teachers mentioned above maintained large establishments and made their supremacy hereditary. Their representatives (that is either their heirs or disciples) are looked upon as the embodiments of the same virtues as were concentrated in the founders of the sects. The great teachers are worshipped either in the form of their footprints, their images or their representatives.[8]

The worship of the following Muhammadan Pirs has been adopted by Hindus :—

(1) Dātār Pir in Junāgadh.

(2) Dātār in Rātaiya near Khirāsara.

(3) Gobalsha Pir:—This Pir is noted for curing boils.

* A symbol of servitude of the saint.

† *Aulia* and *Pir*, synonymous terms, the first Arabic, the second Persian. Aulia is the Arabic plural of *wali* which means a saint. In Hindustāni the plural form is used to signify the singular e. g., a single *wali* or saint is often spoken of as an *aulia*. The word *Pir* originally meaning an old man is used in Hindustān in the sense of a saint. Aulia Pir is the Gujarāti for a single or many saints.

[1] The School Master of Sultānpur.
[2] The School Master of Moti Porabdi.
[3] The School Master of Zinzuwādā.
[4] The School Master of Surel.
[5] The School Master of Jaseluan.
[6] The School Master of Charādwā.
[7] The School Master of Dhank.
[8] Mr. K. D. Desāi.

(4) Tāg Pir or the live saint near Bhāyāvadar:—This Pir is believed to have the power of curing enlargement of the spleen. Persons suffering from this disease go to his shrine and distribute dry dates among children. This is supposed to propitiate him and to effect the cure.[1]

(5) Miran Dātār:—The miraculous and curative powers of this Pir are so potent that blind persons are known to have their eye-sight restored and childless persons to have their longings for children satisfied through his favour. Persons possessed by evil spirits are exoreised by merely wearing a ring in his name.[2]

The shrine of this Pir is situated in the village of Unāva in the Gāikwār's territory in North Gujarāt. His Highness the late Gāikwār Khanderāo has fixed solid silver railings round the shrine of this Pir in gratitude for a cure effected by him.

(6) Rāmde Pir:—This Pir has obtained the epithet of Hindva Pir as he is worshipped mostly by the Hindus. He has worshippers in many places, where shrines are erected in his honour and verses and hymns composed and sung in his praise.[3] He is evidently, as his name suggests, one of the first Khoja missionaries who practised teachings more Hindu than Musalmān in order to secure a following among the Hindus.

(7) Hāji Karmāni near Dvārikhān.

(8) The Dāvalsha Pir near Amarān.

(9) The Lakad Pir and the Hussein Pir in the vicinity of Ganod.

(10) Mahābali Dāda Pir:—This Pir is to be found close to the village of Varai. Milk offered to him in his shrine in *indās* (egg-shaped pots) is said to remain fresh for a year. Similarly, the doors of his shrine open of themselves after the lapse of a year.

(11) Mangalio Pir:—This Pir is worshipped at Dadvi.

(12) Moto Pir:—Is worshipped at Khandorana.

(13) Hindva Pir:—This is the Pir of the Khojās in Pirāna near Ahmedābād. He is so called because he is worshipped by the Hindus also.

(14) Bhadiādaro Pir:—Is in the village of Bhādia near Dhorāli.

(15) Ingārāsha Pir and Bālamsha Pir.

(16) Tamialsha and Kāsamsha Pir:—The shrines of these Pirs are on the Girnar hill. [4]

(17) Ganj Pir:—The shrine of this Pir is near Todia. Vows to offer a quarter of a pound of molasses to this Pir are believed to be efficacious in curing persons of fever and children of their ailments.[5]

There is a Pir in the village of Vadhardun near Viramgām. Persons suspected of having committed thefts are conducted in chains before this Pir. It is said that, if the charge be false, the chains break asunder of themselves.[6]

Apart from the respect paid to the Pirs mentioned above, the Hindus hold in great reverence the *tābuts* of the Muhammadans.[7]

[1] The School Master of Devalia.
[2] The School Masters of Dhānk and Vanod.
[3] The School Mistress, Female Training College, Rājkot.
[4] The School Master of Moti Parabadi.
[5] The School Master of Todia.
[6] The School Master of Lilāpur.
[7] Mr. K. D. Desāi.

There are various rural methods in vogue for the cure of barrenness.

One of these is for the barren woman to swallow the navel-string of a new-born child.[S] Another is to partake of the preparation called *kātlān*.[1]

There are two kinds of preparations which go by the name of *kātlān*. One is prepared from seven pieces of dry ginger.[2] The other is a mixture of *suva*,* *sunth* (dry ginger), *gundar* (gum arabic), *gol* (molasses) etc.[3] In order to secure the desired effect, the *kātlān* must be eaten seven times every Sunday or Tuesday seated on the cot of a woman in child-bed.[4]

The longing for a child is also believed to be satisfied by partaking of the food served to a woman, in confinement, sitting on her bed, either on a Sunday or Tuesday.[5]

There is also another preparation which is believed to cause conception. It consists of a mixture of *pitpāpdo* (Glossocardi Boswellia), sugar-cane and butter. In order to be efficacious, it must be taken on seven consecutive days commencing from the fourth day of the monthly menstrual period.[6]

Conception is also believed to be favoured by administering the gum of the *bābul* tree dissolved in milk for three days commencing from the third day of the monthly period.[6]

Some believe that, in order to be effective, this mixture must be taken standing.[7] In some places, seeds of a vegetable plant called *shivalangi* are also administered.[6]

To secure conception, a bit of coral is also eaten, with the face turned towards the sun.[6]

Other preparations taken with the belief that they cause conception are:—

(1) *Harde* (Myrobalan) put in *kansār* (a preparation of wheat flour cooked in water and sweetened with molasses), (2) extract of the fruit called *sārangdha*, (3) *pāras pipalo* (Thespesia populnea) mixed with clarified butter,[8] (4) gum mixed with plantains, (5) juice of the cooked leaves of the *Ārani* (Elaeodendren glaucum),[9] (6) powder of *Nāg kesar* (Messua ferrea) put into milk, and (7) the roots of *Bhong ringdi* (a kind of poisonous plant) mixed with the milk of a cow.[10]

It is also believed that if a barren woman succeeds in carrying away grains of rice from the folds of the upper garment of a pregnant woman, and eats them cooked in milk, her desire for a child is satisfied.[11]

In celebrating the *Simānt* or first pregnancy ceremony of a woman, the pregnant woman is taken for a bath to a dung-hill or to a distance of about thirty yards behind the house. After the bath is over, she returns home walking over sheets of cloth spread on her way. On this occasion her company is coveted by barren women for the purpose of tearing off unseen a piece of her upper garment, as this is believed to bring about conception. It is said that if a woman succeeds in doing this, she conceives, while the victim has a miscarriage.[12]

Some believe that a slight pressure by a childless woman on the upper garment of a pregnant woman is sufficient to bring about the result mentioned above.[13]

1 The School Master of Dhānk.
2 The School Master of Chhatrāsa.
3 The School Master of Uptala.
4 The School Mistress, Girls' School, Gondal.
5 The School Master of Sultānpur.
6 The School Master of Dhānk.
7 The School Master of Dadvi.
8 The School Master of Ganod.
9 The School Mistress of Rājkot, Civil Station Girls' Scohol.
10 The School Master of Bhayavadar.
11 The School Master of Sultānpur.
12 The School Master of Dhānk and Mr. K. D. Desai.
13 The School Master of Dadvi.

* An ingredient used in preparing spices.

Others hold that a slight blow on the shoulder of a pregnant woman by a childless woman satisfies the desire of the latter for a child.[1]

Conception is also said to be effected by branding children while at play in the streets.[2]

It is believed that this brand, to have efficacy, must be inflicted on a Sunday or Tuesday.[2] The operation is generally performed in the evening with a red-hot needle. It is said that the branded child dies while the branding barren woman conceives a child.[3]

Offering bread to black dogs is also supposed to be a cure for barrenness.

Conception is also favoured by passing under the bier or palanquin holding the corpse of an ascetic or holy man while it is being carried to the cemetery.[4] Some believe that such an ascetic or saint must be a follower of the Jain faith.[5] Others maintain that the desired end can be secured only by wearing round the elbows the grains of rice or coins offered to the bier of a saint on its way to the cemetery.[6]

Other methods practised for the cure of barrenness are as follows:

The barren woman cuts off a lock of the hair of a child-bearing woman and keeps it in her custody.[7]

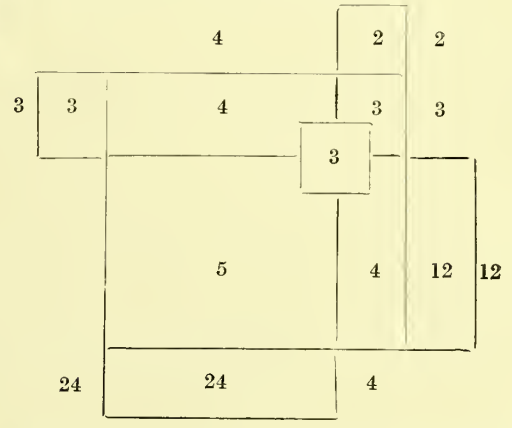
Some women collect the dust trodden on by a child-bearing woman in an earthen pot and eat it every day till it is exhausted.[7]

Some throw grains of *adad* (Phaseolus mungo) over the bed of a woman in confinement.*

Others daub their forcheads with the blood emitted by a woman in menses.[7]

There are some who pour water in a circle at the village gate on a Sunday or Tuesday, and when in period, partake of the powder of *mindhal* mixed with *lápsi* (coarse wheat flour fried in *ghi* and sweetened with molasses or sugar) seated on the threshold of the house.[8]

Many wear round their necks leaves called *bhojapatras* on which the mystical figure given below is drawn by an exorcist.



Pieces of paper on which the following *jantra* is written by an ascetic, woven in a string made of five kinds of silk, are also worn round the elbows:—

Swāhā aum rhin kling swāhā.

About a month and a quarter after the delivery of a woman, a ceremony called *zarmān zarvān* is performed, when the woman goes to a neighbouring stream or well to fetch water for the first time after her delivery. Near the stream or well five small heaps of sand are made and daubed with red lead. Next, a lamp fed with *ghi* is lighted, and seven small betelnuts are offered to the

[1] The School Master of Kotda Sangani.
[2] The School Master of Ganod.
[3] Mr. K. D. Desāi.
[4] The School Masters of Kotda Sangani and Chhatrāsa.
[5] The School Master of Jetpur.
[6] The Deputy Educational Inspector, Gohilwād.
[7] The School Master of Vanod.
[8] The School Masters of Dadvi and Chhatrāsa.

* It is for this eason that barren women are not allowed to approach the bed of a woman in child-bed.

stream or well. A cocoanut is then broken, and a part of it is thrown into the water as an offering. Next, the woman fills a jar with the water of the stream or well and returns home, taking with her six out of the seven betelnuts offered to the stream or well. On her way home she is approached by barren women who request to be favoured with one of the betelnuts, as it is believed that swallowing such a betelnut causes conception.[1]

Some believe that only the smallest of the seven betelnuts has the power of producing this result[2]. Others hold that this betelnut must be swallowed on the threshold of a house.[3]

Eating cocoa-kernel and molasses sitting on the threshold of the house on the fourth day of the monthly period is also believed to be a remedy for the cure of barrenness.

Placing a box containing a *kori*, (a small silver coin) on a spot where three roads cross one another is also said to favour conception.[4]

In some places, a black earthen pot containing charcoal and grains of *adad* (Phaseolus mungo) is placed on a spot where two roads cross one another, on a Sunday or Tuesday. On this day the barren woman has to take her meals without salt.[5]

Cutting off a lock of a child's hair and keeping it in custody is also believed to satisfy the longing of a barren woman for a child. This result can also be obtained by securing a piece of a garment of a suckling child.

Some worship daily a cocoanut and a betelnut consecrated with incantations.[6]

Some take a bath on the third day of their period, and stand on the threshold of the house with their hair sprinkled over with *kankotri* (red powder). Next, a *ghi*-fed lamp is offered to the deities, and the devotee prostrates herself before the lamp.[7]

It is also believed that barrenness can be cured by religious vows, by offering alms in propitiation of malignant planets such as Mars, and by reciting the *jap* or incantation called *gopāl santān* to please the deity of that name.[8]

One of the religious vows of this nature is to observe, fasts on twelve consecutive Sundays or Tuesdays. On these days the devotee fixes her gaze on the sun and offers him worship, after which she takes a meal prepared in milk without salt or sugar. [9]

Some hold a recitation of the *chandi kavach* a hundred times through Brāhmans with sacrificial oblations of clarified butter, sesamum seed, *kamod* (a kind of rice), *gugal* (rhododendron), sandal wood and sugar-candy.[10] Others have the story of the *Harivansha* recited on seventeen consecutive days, during which period the devotee (i.e., the barren woman) observes *brahmacharya* that is abstains from sexual enjoyment. This ceremony is believed to exorcise the fiend of barrenness.[10]

Some keep a vow of standing on their legs for the whole day on the fourteenth of the month of *Phālgun* (the fifth month of the Gujarāt Hindu year) and of breaking their fast after worshipping the sacred pyre.[11]

There is another vow called the *Punema* or full-moon day vow, the observance of which is believed to favour the birth of a son.[12]

[1] The School Master of Todia.
[2] The School Master of Mota Devalia.
[3] The School Master of Luvaria.
[4] The School Master of Chhatrāsa.
[5] The School Master of Rājpāra.
[6] The School Master of Khirāsara.
[7] The School Master of Jhinjhuwāda.
[8] The School Master of Dhānk.
[9] The School Master of Kotdā Sangani.
[10] The School Master of Ganod.
[11] The School Master of Todia.
[12] The School Master of Ganod.

Pouring water at the root of, or circumambulating, a *pipal* or *bābul* tree after a bath without removing the wet clothes, is also believed to cause conception.[1]

Some observe the vow of entertaining thirteen Brāhmans and thirteen virgins to a feast, and of setting up Randal Bantva.[2]

Women whose children die in infancy give them opprobrious names such as Khacharo (filth), Ghelo (stupid), Natho, Uko, Ukardo, Bodho, Pujo, Adāvo, Mongho, Tulhi, Tutho, Kadavi, etc. in the belief that by so doing the life of the children is lengthened.[3] The idea is almost Asiatic in extent. Among Musalmāns also such names are given; and even among the Persians and Arabs boys are given such names as Masriequ and Osaid—the Stolen and the Black. Sometimes parents arrange that their childern be actually stolen; and some next of kin, generally the aunt, is made to commit the kindly felony. She afterwards returns the child for a certain amount in cash or clothes. The custom is as old as the scriptures, there being an allusion in the Korān to how the little Joseph was made to steal some garment of his aunt and was claimed as a forfeit by her. Speaking about Levi, the older brothers of Joseph say to the Egyptian soldiers, "If he hath stolen (the king's goblet) verily the brother of his too did (formerly) steal."

Some make a vow of not cutting the hair of their children till they are taken to Ambāji, where their hair is cut for the first time.[4]

Some treat their children as beggars until they attain the age of five years, that is, they are dressed till that age in clothes obtained by begging. Some bore the nose of the child.[4]

[1] The School Master of Cahatrāsa.

[2] The School Master of Khirasara.

[3] The School Master of Ganod.

[4] The School Master of Todia.

CHAPTER V.

WORSHIP OF THE MALEVOLENT DEAD.

The beliefs current as to the cause of dreams are many. One of these is that memory of known facts or incidents heard or seen causes dreams, Dreams are also supposed to be caused by disorders in the brain, by brooding constantly over a particular occurrence, by anxiety or by the perpetration of sinful acts.[1] Those who are indebted to the *pitris* (ancestral spirits) are also said to be troubled by dreams.[2] A hearty meal at night just before going to bed is also supposed to cause dreams.[3]

There are three conditions of human existenee, (1) *Jāgriti* that is wakefulness (2) *Swapna* that is dream and (3) *Sushupti* that is sleep. The incidents which impress the mind strongly during wakefulness are reproduced in dreams. Very often thoughts that never occur to our minds strike us in dreams. These are ascribed to the impressions made on the soul during past lives. [4]

It is said that the interpretation of dreams goes by contraries. But at times they are fully borne out. A good dream is an indication of future good, and a bad one of future evil.[5]

There are some persons whose dreams are always fulfilled. Dreams dreamt by persons pure of mind and heart seldom turn out false.

Dreams occurring in the first quarter of the night are believed to be fulfilled in a year, those in the second quarter of the night in six months, those in the third quarter in three months, and those in the last quarter in one month. A dream seen during an hour and a half before daybreak bears fruit in ten days, while that seen just at day-break is realised immediately.[6]

Dreams that occur before midnight are never fulfilled.[7]

If a person has a bad dream, he should go to sleep at once, and not communicate it to any one. If he has a good dream, he should not sleep on that night after its occurrenee. Early on the following morning he should communicate it to a preceptor or saint; but if neither be available, he should repeat it into the ears of a cow. A good dream should never be told to a bad or low-minded person.

If a man sleeps after a good dream and has a bad one, the former loses its force while the latter gains aseendancy and comes true.[8]

It is related that Allāuddin the bloody once entered the house of a blacksmith when the latter was asleep dreaming that he saw a treasure trove after having bathed in a stream and drunk a little water. At the same time Allāuddin saw a small insect come

---

[1] The School Master of Chhatrāsa.
[2] The School Master of Dhānk.
[3] The School Master of Dadvi.
[4] The School Master of Ganod.
[5] The School Master of Dhānk.
[6] The School Master of Chhatrāsa.
[7] The School Master of Ganod.
[8] The School Master of Chhatrāsa.

out of the blacksmith's nostril, drink water from a neighbouring cistern, and return to the place from whence he came. When the dream was over, the blacksmith woke and communicated it to Allāuddin, which enabled the latter to spot the treasure, found by excavating the place where the insect was hidden.[1]

The king Nala was questioned in his sleep several times by an individual unknown to him, "May I come now or later ?" Nala replied "Come now" thinking that if it was misfortune that put him the question, it would be better to get rid of it soon, so that the latter part of life might be passed happily. The questioner proved to be misfortune, and it is related that Nala met many mishaps during his youth.[1]

Similarly, a bad dream dreamt by Harischandra was followed by a series of calamities.[1]

Rāvan, the demon king of Lanka or Ceylon, had a dream in the third quarter of the night that Lanka was destroyed, and the destruction of Lanka followed.[2]

To see or think or experience in dreams the following, as the case may be is considered to be auspicious :—

(1) A cow, (2) a bullock, (3) an elephant, (4) a palace, (5) a mountain, (6) a high peak, (7) the droppings of a bird, (8) ointment, (9) weeping, (10) a king, (11) gold, (12) the crossing of the ocean, (13) a lamp, (14) flesh, (15) fruit, (16) a lotus, (17) a flag, (18) the image of one's favourite god, (19) a saint, (20) a Brāhman, (21) an ancestral spirit, (22) a white snake biting the right side, (23) a flowering tree, (24) climbing a tree, (25) climbing the *Rāyan* (Mimusops hexandra), (26) a woman dressed in white, (27) walking over a layer of lead, (28) lifting a goblet filled with wine, (29) a lion, (30) the goddess of wealth, (31) a garland, (32) driving in a carriage to which an elephant, a lion, a horse or a bullock is yoked, (33) swallowing the disc of the sun or the moon, (34) the hands or feet of a man, (35) worship of a deity, (36) barley, (37) rice, (38) sandal paste, (39) the *Dro* grass (Cynodon Daetylon), (40) the moon, (41) the sun, (42) a goblet, (43) an ocean of milk, (44) jewels, (45) smokeless fire, (46) an image of the god Shiva, Brahma or Ganesh or of the goddess Gauri, (47) a celestial vehicle, (48) the heaven, (49) the *Kalpavriksha* or the magic tree that satisfies all desires, (50) a river in floods, (51) fish, (52) curdled milk, (53) going on a pilgrimage, (54) ornaments, (55) crossing a river, (56) eating the flesh of a man's legs or flowers.[3]

To see in a dream (1) a person leading a life of celibacy, (2) a virgin, (3) a green tree, (4) or students returning from school, is also considered to foretell good fotune.[4]

Similarly, the sight of an unwidowed woman and the thought of the death of any person, in a dream, is believed to bring good luck.[4]

A dream in which one of the following objects is seen is also supposed to be good :—

1. An assemblage of Brāhmans, (2) a gardener, (3) milk, (4) a prostitute, (5) a shield and sword, (6) a musket, (7) a scimitar, (8) an antelope, (9) an unwidowed woman carrying on her head a jar filled with water, (10) a mongoose, (11) a peacock, (12) a woman carrying a child on her waist, (13) newly-washed dry clothes, (14) a costly fan, (15) a man dressed in white clothes.[5]

In a book called *Harit-sanhita* the subject of the influence of dreams on human happiness or misery is fully treated.

The book says :—If the sun, the moon, the congregation of the stars, a lake filled

[1] The School Master of Dhánk.
[2] The School Master of Todia.
[3] The School Master of Chhatrāsa.
[4] The School Master of Ganod.
[5] The Schol Master of Kolki.

with clusters of expanded lotuses, or crossing the sea or a river full of water be seen or experienced in a dream by a man, he attains wealth, happiness and prosperity and relief from diseases.

"If a cow, a horse, an elephant, a king or a flower called *prashasta* is seen in a dream by a sickly person, his illness disappears; if by one laid in sick bed, he is cured; if by one confined in a jail, he is released." [1]

If a child grinds its teeth and weeps in a dream, it indicates liquidation of pecuniary liabilities. One who sees a man die in a dream is blessed with longevity.[2]

A bite by a white snake in a dream is an omen of increase of wealth.[3]

"All black objects except a cow, a horse, a king, an elephant, and fish, seen in a dream, are the precursors of disease and calamity."

"One who sees in a dream his body devoured by crows, herons, camels, serpents, boars, eagles, foxes, dogs, wolves, asses, buffaloes, birds moving in the sky, tigers, fishes, alligators or monkeys, experiences in the immediate future a heavy loss or a terrible disease.[4]

The following objects seen, heard or experienced in a dream are believed to forebode evil :—

1. Cotton, (2) ashes, (3) bones, (4) whey, (5) singing, (6) merriment, (7) laughing, (8) studying, (9) a woman dressed in red, (10) a red mark on the forehead, (11) a *gandharva* or heavenly bard, (12) a demon, (13) a wizard, (14) a witch, (15) a prickly shrub, (16) a cemetery, (17) a cat, (18) vomiting, (19) darkness, (20) a hide, (21) a woman with a bad reputation, (22) thirst, (23) a contest between two planets, (24) fall of a luminous body, (25) a whirlwind, (26) *vishotak* (a disease in which the skin is covered with ulcers) (27) one carrying away one's vehicle, wife, jewels, gold, silver or bell-metal utensils, (28) the breaking of one's own house (29) the drinking of a poisonous liquid.[5]

If in a dream one relishes a dish of sweetmeats, plays upon a musical instrument, or sees a widow dressed in the garment of an unwidowed woman, it is believed to prognosticate evil and bring misfortune.

Similarly, if in a dream, the sleeper marries or hears the crowing of a crow or the bark of a dog, or an owl speak like a man, it portends misfortune [6]

Seeing an auspicious mark, or bathing in or being besmeared with oil, in a dream, is an indication of one's death in the near future. Going to the south riding a he-buffalo, or seeing a widow, brings on misfortune.[7]

If a man in health comes across a corpse in a dream, he apprehends illness. If a patient does the same, he fears death.[8]

It is a common belief that the soul can leave the body temporarily.

When a man feels thirsty in sleep, his soul is supposed to leave the body to drink water, and if it finds the water pots covered, not to return to the body, which is found dead the next morning.* It is for this reason that most people drink water at the time of going to bed.[9]

Shankarāchārya was a life long celibate. Once, in a discussion with the wife of Mandan Mishra, she put to him a question on the subject of the pleasures of married life. To answer the question it was necessary to have the experiences of a married life. To

[1] The Shāstri, Bhāyāvadar Pāthashāla.
[2] The School Master of Todia.
[3] The School Master of Gondal.
[4] The Shāstri, Bhāyāvadar Pāthshāla.
[5] The School Master of Chhatrāsa.
[6] The School Master of Kotda Sangani.
[7] The School Master of Dadvi.
[8] The School Master of Gondal.
[9] The School Master of Dhānk.

* The Musalmān Haditte has it that spirits cannot open closed doors, uncover covered pots, or even remove a piece of cloth if it is spread over a tray or vessel to save its contents from view.

gain these experiences Shankarāchārya's soul left his body and entered the corpse of a king just dead, and enjoyed the pleasures of married life for six months in the company of the queen of the deceased king. It then returned to his body, which was preserved by his disciples according to his instructions, and answered the question put to him by the wife of Mandan Mishra.[1]

It is related that the spirit of the daughter of a black-smith in Luvaria returned to her body two hours after her death, after which she lived for a fortnight.

A similar story is told of a Nāgar Brāhman, who lived for some years after the return of his spirit to his body.[2]

About forty years ago, the corpse of a Kanbi in Lilāpur was carried to the burning ground for cremation, and there his spirit returned to his body. On being asked where he had been, the Kanbi replied that he had been to Dharmarāja, the lord of hell, who told him to go back to his body, saying that his life's thread had not yet ended. It is related that the Kanbi lived for some years after this incident.

Another instance of the soul departing and then returning to the body is that of a Kanbi woman in Lilāpur, whose soul returned to the body after she had been carried to the burning ground. The woman lived for five years after this occurrence.[3]

A Brāhman in Limbdi named Vaijnāth had, by the performance of *yoga*, obtained the power of sending his spirit out of his body and recalling it at pleasure.[4]

The soul of a living being leaves its physical tabernacle during sleep and hovers about. It can go to and return from even the heavenly and infernal regions.

There are eighteen kinds of *siddhis* or accomplishments, one of which is *parakāyā-pravesh* or the power of entering the body of another and returning to one's own body at will. The soul cannot exist separated from the body. When a person who revives after death is asked how he returned to life, he declares that he has been carried to the presence of the god of death by his messengers, being mistaken for another bearing the same name and living in the same locality. When such a mistake is detected, the god of death tells the soul of the man concerned that his life's span has not yet ended, and sends it back to the body, which appears to be dead.[5]

Often the soul of a man ascends to his temples, when the man is supposed to be dead although he is alive. In such cases, when the soul descends, the man is supposed to come to life again.

It is believed by some people that if all the desires of a man are not satisfied at the time of his death, his soul leaves the body to satisfy them and subsequently returns to the corpse, whereupon the body revives.[6]

A devotee in his meditative trance can send forth his soul whithersoever he pleases.[7]

It is also believed that the soul of man leaves the body in sleep to enjoy those pleasures which it cannot enjoy in wakefulness.[8]

The popular conceptions of the character and functions of the *bhut* or disembodied soul are as follows :

A ghost has no recognised form. It may assume the form of a human being, a goat, a blaze of fire, a whirl-wind or any other object it pleases.[9]

Some assume a terribly gigantic and fearfully uncouth frame, with big fang-like

[1] The School Master of Dhānk.
[2] The School Master of Luvaria.
[3] The School Master of Lilāpur.
[4] The School Master of Ganod.
[5] The School Master of Vanod.
[6] The School Master of Dadvi.
[7] The School Master of Kolki.
[8] The School Master of Mojidād.
[9] The School Master of Dhānk.

teeth, long matted hair and a height that reaches the sky. At times they assume the form of a child and cry heart-breakingly at a concealed corner of a road. Should a passer-by, out of compassion, try to save it, the supposed infant begins to lengthen its legs to show its benefactor its real and supernatural dimensions. Sometimes it transforms itself into a gigantic and terrible being, taking possession of the man if he becomes afraid.[1]

Some evil spirits manifest themselves as showers of burning charcoal, while some are so forward as to offer their services as guides to strangers from one village to another. Some assume the form of *Bhensāsur*—a demon in the form of a buffalo—said to be a most malignant ghost.[2]

The throat of a ghost is as narrow as the fine end of a needle, and yet it is believed to require a dozen potfuls of water to quench its thirst. It cannot get pure water, as such water is guarded by the god Varuna. It has, therefore, to quench its thirst with such dirty water as it can get. Similarly, it cannot get clean food, and has to satisfy its hunger on human excretions, the droppings of birds and other animals, urine, and the filth of houses.[3]

It is generally believed that evil spirits do not cast shadows. All attempts to catch them prove futile, as they vanish in the form of a flame.[4]

If it is sought to catch hold of a goat-shaped ghost, the goat swells into such a monstrous size that the spectator gets terrified, whereupon the ghost finds an opportunity of disappearing in a flame.

It is believed that ghosts prefer darkness to light and silence to noise. They live on the *Pipal* (Ficus religiosa) or *Shami* (Prosopis spicigera) trees.[5]

A ghost presents itself to the vision of a man by blocking its way in the form of a goat or some other animal.[6]

Ghosts are believed to infest woods, unused wells, cellars and old tanks. They are also found in ruins and cemeteries. As far as possible they keep themselves aloof from mortals; but at times they are visible to human beings, mostly to those destitute of religion and morals. They roam about and terrify people. Sometimes they enter the persons of human beings. Such men either gain in strength, fall sick, or become senseless. The ghosts who possess them make them laugh or work, without being fatigued, with ten times the vigour they originally possessed.[7]

Ghosts keep their persons uncovered, feed upon flesh and blood, sleep during the day, and roam about at night.[8]

Often a large concourse of ghosts meet together and dance, sing and make merry uttering loud and fierce shrieks. A ghost has no back, and has its feet reversed. It keeps away from man, but terrifies him by pelting him with stones from a distance.[9]

On the fourteenth day of the dark half of *Aśhvin* (the twelfth month of the Gujarāti Hindu year) all ghosts are believed to go about playing pranks with poor mortals and possessing them.[10]

The *Navarātra* holidays is the season when ghosts appear in many places.[11]

Ghosts enter corpses or possess human beings and speak through them as a medium. Sometimes they assume their original human form, and often torment people with disease.

[1] The School Master of Kolki.
[2] The School Master of Dadvi.
[3] The School Master of Ganod.
[4] The School Master of Bāntva.
[5] The School Masters of Sānka and Songadh
[6] The School Master of Charādva.
[7] The School Master of Dhānk.
[8] The School Master of Kotda Sangani.
[9] The School Master of Vanod.
[10] The School Master of Kolki.
[11] The School Master of Lilāpur.

They present themselves as animals and pass away in a blaze. They hum in the air without being seen, wrestle with men or carry unseen human beings from one place to another. Some women are believed to conceive by intercourse with male ghosts.[1]

If a man happens to step in the circle described by water round the offering given to a ghost, viz., *utār*, he is possessed by the ghost. A house haunted by a ghost is the scene of great mischief.[2]

Ghosts are said to be most mischievous during the first part of the night. Their fury diminishes with the advance of night.[3]

Ghosts are inimical to human beings, terrify them, and sometimes, assuming the form of a cobra, kill those whom they hated most during life.[4]

They are pleased with offerings of blood.[5]

To throw stones at houses and trees and to set them on fire are their usual pranks.[6]

The ghost called *Jān* manifests itself as a giant, its height reaching the sky. If a man comes under its shadow, he is seized by it and dashed to pieces on the ground. On the contrary, if a man wins its favour, he becomes prosperous. Hence a proverb has been current that "seizing another as by a *jān*" meaning "being attacked by a dire misfortune."*

There is a female ghost called *Chudel*. Its back is covered with flesh, its feet are reversed, its form is hollow and its face handsome like that of a charming woman.[7].

It is said that a woman dying in childbed becomes a *chudel*. Her form is a skeleton behind with the figure of a pretty woman in front.

It is believed that mastery over ghosts can be obtained by dint of incantations or *mantras*. Those who subjugate ghosts in this way have power to command them to do their behests. But the process by which such powers are procured is believed to be beset with dangers, and many lose their lives in so doing.[8]

There is also a belief that a *bhut* or ghost can be brought under control by lopping off a lock of its hair or top knot and keeping it in one's custody.[9]

It is said that this lock ought to be kept inside the right thigh by tearing a hole in the flesh. It is believed that the thigh can be cut open by a hair of the ghost without injury.[10]

The ghost so subjugated should never be kept unemployed; otherwise it oppresses its master.[11]

It is believed that the spirits of deceased persons become ghosts under the following conditions:—

1 If scriptural ceremonies are not performed with the ceremonial offerings of rice balls to the deceased.

2 If the deceased dies with a strong attachment to worldly objects.

3 If the death is unnatural that is, caused by an accident.

All ghosts get absolution by the performance of propitiative ceremonies by their descendants as prescribed in the scriptures.[12]

There are various beliefs current as to the state of the soul after death. The *Garud purān* contains many passages illustrating its movements after it leaves the body. Says the book:—

"When the soul leaves the body it assumes a form as small as a thumb. At this very

1 The School Master of Ganod.
2 The School Master of Dadvi.
3 The School Master of Kolki
4 The School Master of Oman.
5 The School Master of Khirāsara.
6 The School Master of Rājpāra.
7 The School Master of Dhānk.
8 The School Master of Vanod.
9 The School Master of Dadvi.
10 Mr. K. D. Desāi.
11 The School Master of Gondal.
12 The School Master of Ganod.

* The word *Jān* is the plural of the Arabic *jinni*. It has remained as a relic of Arab supremacy and occupation of the Kathiāwār coast just in the beginning of Islām during its first conquests—about half a century after the Prophets' death.

moment it is caught by the servants of Yama while he is crying out ha! ha! looking at its corporal receptacle."

And again:—

"Covering the body of the soul (which suffers intensely) and strangling it forcibly, the servants of the god Yama carry it away just as a culprit is carried by a king's soldiers."

The verses that follow describe the miseries inflicted upon the poor thumb-shaped soul for the sins committed by him during his lifetime. The sinful soul has to undergo similar miseries in hell. From hell it returns to this world guarded by the servants of Yama, to partake of the rice-balls and other articles of food offered by the sons or other relatives. It is then again taken to hell to suffer more miseries and penalties in expiation of past sins. Then it returns once more to receive the offerings of rice-balls made at *shrāddha* ceremonies. If, even after this, any desires remain unfulfilled, it has to continue a wretched existence in the other world.[1]

In a chapter of the *Pretamanjari* of the *Garud Purān* it is stated that the souls of righteous men go to the next world unmolested.[2]

Some people believe that the departing soul assumes a form like a thumb, and remains in that state until relieved by the performance of *shrāddha* by his heirs. It then enters the other world to enjoy the fruits of its good actions. The *Yamapuri* or the city of the god of death is 8,600 *Yōjans*—a *Yōjan* being equal to four miles—to the south of the earth. The lord of this place is Dharmarāja. Yama is his servant, whose duty is to carry the soul from one place to another.[3]

Others maintain that two states await the soul after death according to whether it has performed righteous or sinful acts during life.

The righteous attain to heaven and enter the *Pārshad Vaikunta* of Vishnu. The sinful go to hell or *Yamaloka*.[4]

The sinful souls go to *Yamaloka* and are made to suffer the miseries of twenty-eight *naraks* or hells in proportion to the sins perpetrated by them, after which they return to the earth.

The following are some of the punishments meted out to wicked souls for their sins, in their next lives:—

1 Those who murder Brāhmans suffer from consumption.

2 Those who slaughter cows are born as tortoises.

3 Those guilty of female infanticide suffer from white leprosy.

4 One who kills his wife, as well as a woman guilty of causing abortion, becomes a beggar.

5 Those who commit adultery become impotent.

6 He who seats himself on the bed or seat of his preceptor is affected by skin diseases.

7 Flesh-eaters get a red body.

8 Those who indulge in drink get black teeth.

9 A Brāhman partaking of prohibited food suffers from dropsy.

10 One who eats sweets without sharing them with the by-standers suffers from cancer in the throat.

11 One who offers polluted food to departed spirits suffers from black leprosy.

12 One who disobeys and despises his teacher suffers from wind *apasmār*.

13 One who does not believe in the *shāstras* suffers from enlargement of the spleen or Bright's disease.

14 A perjurer is born dumb.

[1] The Shāstri, Bhāyāvadar Pāthshāla

[2] The School Master of Dhānk.

[3] The School Master of Ganod.

[4] The D. E. Inspector, Hālār.

15 One who does not serve food equally to all the members at a dining table loses one of his eyes.

16 Those who break off a marriage alliance are punished with thick (negro-like) lips.

17 Those who steal books lose their eye-sight.

18 He who kicks a Brāhman becomes lame.

19 A liar becomes a stammerer.

20 Those who listen to contradictory versions of what is generally believed to be true become deaf.

21 One who poisons another becomes a lunatic.

22 One who steals precious metals becomes indigent.

23 An incendiary is punished with a bald head.

24 Meat-sellers meet with misfortunes.

25 One who steals gold has his nails deformed.

26 He who steals food is born a mouse.

27 One stealing corn has to be reborn as a locust.

28 One stealing opium or other poisonous drugs is born a scorpion.

29 One who steals leaves or vegetables is born a peacock.

30 One who enjoys perfumes by stealing them is born a mole.

31 One who steals honey becomes an eagle.

32 One who steals flour, rice., etc. is born a monkey.[1]

The state of the soul after death depends upon a man's good or bad actions in life.

The souls of the righteous leave the body without any trouble. The messengers of the god of death present themselves to these souls in the form of saints and carry them to that part of the heaven which is presided over by their favourite deity, by the eastern, northern, or western gates. They are received there with great respect. Here they enjoy the fruits of their merit, after which they return to this world and are born either in the family of a wealthy virtuous man or in that of a poor Brāhman who has attained the knowledge of God. In this new life they accumulate further merit, in virtue of which they are endowed with a higher spiritual life in the following birth, and so on until they attain final emancipation.

After attaining *moksha* or salvation the soul becomes free from the wheel of birth and rebirth.

To the souls of the sinful, who leave their bodies with a great struggle, the messengers of the god of death present themselves in a terrible form. They are carried to hell by the southern gate, being constantly lashed on the way. There they are relegated to one of the twenty-eight pits (of hell) appropriate to their misdeeds, to suffer retribution for their sins.[2]

The soul is carried to Dharmarāja after it leaves the body. Thence, with the permission of the god, it returns to this world and halts for thirteen days at the threshold of its house. On the thirteenth day an earthen jar filled with water is emptied on a *pipal* tree (Ficus religiosa) after which its connection with this world ceases. Then it returns to the heavenly judge of actions (Dharmarāja), and is again born in the species prescribed by him. The soul of a strictly spiritual being merges into the divine entity and becomes free from birth and rebirth.

Moksha or *Mukti*, that is final emancipation is of two kinds, *sāyujya* or merging into the divine form and *sāmishya* or entering the divine order and living in this state so long as one's merits allow.[2]

Dharmarāja keeps an account of the good and bad actions of all men in his book

[1] The Shāstri, Pāthshāla, Bhāyāvadar.

[2] The School Master of Dhānk.

called *siddhi karan*, and dispenses justice according to it. A man guilty of adultery is sentenced to embrace a redhot image of a woman; one who has slaughtered animals is devoured by those animals; while those who have committed the sin of murdering Brāhmans are relegated to hell for ever.[1]

There are seven rungs to the ladder which leads to the next world. The first is covered with a thick forest. The second bristles with pointed spears. The third is strewn with *gokharu* (a species of thorns). The fourth has piercing blasts. On the fifth runs the river Vaitarna. The sixth is full of red-hot iron. The seventh is covered with deep streams.[2]

After death, the soul has to cross the river Vaitarna (*vide* the fifth rung above) on its way to the next world. Those who have given cows in charity can cross this river without difficulty by holding the tails of the cows, who present themselves to help them.

Those who have given shoes in charity can tread the third step with ease.

The sinful have to walk barefooted on ground studded with pointed spears, and to embrace red-hot iron pillars. It is with the object of avoiding these miseries that people distribute shoes and clothes in charity.[3]

The sinful expiate their sins by passing through a cycle of 8,400,000births. * They have to be born 2,100,000 times in the class of creatures born of eggs, 2,100,000 times in the species of worms produced from sweat, 2,100,000 times from embryonic birth and a similar number of times in the vegetable kingdom.

Those who lack virtue but commit no sins are born in the divine order of a low grade such as the servants of Kuber, the attendants of the god Shiva, Gandharvas, Vaitāls, Brahmarākshasas, Kushmānds and other demigods. Virtuous women are born as goddesses or *devis* or as *apsarās* or celestial songstresses. Those who have performed only a few acts of righteousness enter the ranks of Jakhanis, Kinnaris, Mātrikās, and the maid servants of the goddess Durga.[4]

The souls of the righteous are carried by *Yamadutas* or the messengers of the god of death through five cities, by a route passing through beautiful gardens; while those of the sinful are led barefooted over brambles and pointed spears by roads running through dense forests hidden in pitchy darkness. The latter have also to cross large rivers and pass through streams filled with blood and puss. As they pass, eagles prey upon their bodies and they are bitten by venomous snakes.[5]

The souls of those who have in life performed good actions pass through the sun and assume divine forms; while those of ordinary beings pass through the moon and return to this world.[6]

A sinful soul has to go to *Yamaloka* or hell through sixteen cities. On its way it has to cross the river Vaitarna, which consists of blood mixed with puss. He who has presented a cow to a Brāhman can cross this river with ease. Beyond this river lies a land which is covered with spikes. Those who have given in charity *ashtamah-dān*, that is, sesamum seeds, flour, gold, cotton, salt, clarified butter, milk and sugarcandy, can walk over this ground without being hurt. When the soul has reached Yama or the god of death, the sun and the moon, the ever-living witnesses of human actions,

[1] The School Mistress, Barton Female Training College, Rājkot.
[2] The School Master of Limbdi.
[3] The School Master of Kotda Sangani.
* "Like the green grass on the turf I have often grown and regrown. I have visited 770,000 bodies." Maulana Ilaluddin Rumi.
[4] The School Master of Ganod.
[5] The School Master of Vanod.
[6] The School Master of Jetalpur.

testify to its virtues and sins, and it is meted out a punishment appropriate to its sins.[1]

In order that the departed soul may not find its way difficult, his heirs make a gift to a Brāhman of a bedstead, bedding, a lamp, corn, a pair of shoes and other articles, on the thirteenth day after death. This gift is called *seraja*.[2]

One enters the human order after passing through 8,400,000 species of living beings. It is in the human life that one can accumulate merit, and wipe out the influence of past sins.

Those who meet a sudden or violent death, e. g., by being crushed under a falling house, by drowning in a well, by an accidental fall, by a snake bite, etc. enter the order of *bhuts*, *pretas*, *pishāchas*, etc., and are said to have gone to *durgati* or to a bad path.[3]

But those who die on a field of battle are believed to attain heaven.[4]

According to another belief, persons dying a violent death have to pass through the same fate, that is, die violently, for the next seven lives.[5]

Their souls are said to be liable to enter the *asurgati* or the order of devils. They are emancipated from this condition by the performance by their descendants of the ceremony called *Nil parnāvavi* or of those ceremonies prescribed in the *Pāl Shāstra*.[6]

It is also believed that such souls after entering the order of ghosts oppress and torment their descendants and relatives.[7]

In the case of suicides, when the crime is proved before the god of death the culprit is hurled into a hell called *Mahāraurava*, where he has to pass a thousand years. After the expiry of this period he is born again into this world, again commits suicide, and again meets the same fate after death. This is repeated seven times, after which he has to pass through 8,400,000 species of animals before again obtaining the human life.[8]

If the suicide be caused by poisoning, the person, in his next life, becomes a serpent; if by drowning or strangling, he becomes a ghost.[9]

Some believe that the souls of persons meeting a violent death enter the order of such ghosts as *Jinni*, *Māmo*, etc. For their emancipation *shrāddhas* are performed by their descendants. At times these ghosts possess the persons of their nearest relatives, and through this medium declare their desires. If they express a desire to have a *pālio* or pillar erected in their name, one is erected on the spot where they breathed their last. On this pillar is engraved a figure riding a horse, representing the deceased, which is besmeared with red lead or ochre. This representation is worshipped as a deity with offerings of frankincense, cocoanuts and lamps fed with *ghi*.[10]

The *pālio* is called *surdhan*, and is worshipped, especially on the death anniversary of the deceased.[11]

In some castes the *surdhans* are installed in the house of the deceased.[12]

There are various beliefs current as to the way in which spirits enter and leave the body.

According to one belief, when a person gets frightened by the apparition of a ghost, the ghost enters his body through one of the organs, and makes him senseless and violent.[13]

---

[1] The D. E. Inspector, Hālār.
[2] The School Master of Dhānk.
[3] Mr. K. D. Desāi.
[4] The School Master of Charādva.
[5] The School Master of Dhānk.
[6] The School Master of Kotda Sangani.
[7] The School Master of Kolki.
[8] The School Mistress, Barton Female Training College, Rājkot.
[9] The School Master of Bhāyāvadar.
[10] The School Master of Todia
[11] The School Master of Songadh.
[12] The School Master of Devalia.
[13] The School Master of Dhānk.

According to another belief, a ghost, as stated above, takes an airy form and enters the body through any channel through which air can enter the body. It leaves the body by the same route.[1]

There is also a belief that evil spirits enter the body of a man through any part of the body and under their influence the person possessed, dances, jumps, foams or sits idle[2].

There is a further belief that a ghost enters the body through the thumb and gets out by the ears.[3]

According to some, a ghost makes its way into the body through the anus and its exit by the same route.[4]

Others maintain that it enters the body through the nostrils and gets out by the same passage.[5]

Some say that it finds an entrance and outlet through the skull.[6]

There are others who are of opinion that the immaterial form of a ghost can find admission into the body by the right side and egress the same way.[7]

It is said that when the body is unclean, a ghost can enter it through any of the organs.[8]

To drive away an evil spirit from the body of a person, a conjuror, Vānjha, Koli Vāghri, Atit, Fakir or other exorcist is engaged to set a *dānklān** and to offer a victim and frankincense to the evil spirit, which is supposed to drive the spirit out by the same route by which it entered the body.†[9]

Another method of driving away an evil spirit from the body is as follows:—

As soon as it is ascertained that a man is possessed by an evil spirit, somebody catches hold of the top-knot of the man or ties it into a knot. Next he is lashed with a whip or chain until the ghost in him cries out "Please don't beat me. I shall leave the body and shall never return." Then the ghost is told that it is a liar, that it said a thousand times that it would leave the body and not return, but it did not do it. No faith, therefore, would be put in its word. After a haggling dialogue of this kind and on the ghost's confirmation of its offer never to return by some satisfactory oath or assurance, the top-knot is unloosed and the ghost disappears.[10]

A third method is to subject the person possessed to the fumes of red chillies or of black wood, or to tie a sacred thread round his elbow.

After one of these processess has been performed to expel the ghost, the victim gives a deep yawn, and it is said that the ghost goes out in the yawn. Next the relieved person is given water to drink, and an exorcist is engaged to take measures to prevent the possibility of the ghost's return.[11]

In a book entitled *Brāhman Nighanta Ratnākar* is described the method of driving away an evil spirit from the body of a man by an offering of *dhup* or frankincense. The *dhup* to be used for this purpose must be made of *gugal*, and it must be offered with honey and clarified butter, repeating the following *mantra*:—

"Amen. Bow to the divine Lord of the evil spirits, the Lord whose teeth, jaws, and

---

[1] The School Master of Ganod.
[2] The School Master of Pātan Vāo.
[3] The D. E. Inpector, Gohilwād.
[4] The School Master of Luvaria.
[5] The School Master of Bāntva.
[6] The School Master of Rājpāra.
[7] The School Master of Vāla.
[8] The School Master of Ganod.
[9] The School Master of Dhānk.

† If a lock of the hair of the person possessed by an evil spirit be knotted round and round while the exorcist is trying to cast the spirit, it cannot get out.—The School Master of Vanod.

[10] Mr. K. D. Desāi.
*. See p. 3.
[11] The School Master of Pātan Vāo.

mouth are fierce, by whose three eyes the forehead is ablaze, whose lustre is marked by irresistible anger, who holds a crescent moon on the forehead and matted hair on the head, whose body is besmeared with ashes; whose neck is adorned by the poison of the fierce lord of the cobras. Oh! may success attend to thee! Oh! Great one! The Lord of spirits! manifest thy form, dance, dance; move, move; tie with a chain, tie; terrify by a neigh, terrify; kill, kill by the adamantine wand; cut, cut off by a sharp weapon; tear off, tear off by the point of a spear; reduce, reduce to atoms by the bludgeon; remove remove, all the evil spirits *Swāha*."[1]

There are various superstitious beliefs entertained by people regarding sneezing.

According to one belief, if a person sneezes face to face with another who is about to begin an auspicious act, such as starting on a journey, decking his person with ornaments, performing a marriage ceremony, and the like, it portends misfortune to the latter; but a sneeze on his right or at his back foretells good. A sneeze in front of a person starting to perform an auspicious act is supposed to mean that a blow has been struck on his forehead, suggesting that the act should be stopped. If, in spite of this warning, the act is commenced, evil consequences are sure to follow.

A sneeze at a man's back confirms the unobstructed fulfilment of the act taken in hand, as it is believed to have patted the man on his back or shoulders in token of approval.

Sneezes on either side, right or left, portend neither good nor evil.

As a rule, sneezes are believed to forebode evil, and it is considered highly unmannerly to sneeze while one is about to begin an auspicious act or start with a good purpose. If, in spite of this etiquette, one sneezes, he excuses himself by saying that he is suffering from cold.[2]

Some people believe that a sneeze in front is an indication of a broil on the road, a sneeze on the left side portends loss of money, one from above is a harbinger of success, one from below foretells danger, while the sneeze of the man who is engaged or is starting on the act contemplated is believed to be very injurious. A sneeze on the right is considered neither good nor bad.[3]

A sneeze in the east causes anxiety, in the south-east foretells happiness, in the south speaks of coming loss, and in the south-west is an indication of good. A sneeze from the west or north-west is considered good, from the north injurious, and from the east auspicious.[4]

Some lines from the sayings of Gorakhrāj run to the effect that a sneeze in the east causes anxiety, one in the south-east inflicts a sound beating, one in the south brings a visitor or guest, one in the south-west subjects the person concerned to a taunt, one in the west bestows a throne or crown, one in the north-west promises sweets or dainties, one in the north foretells good, one in the north-east brings disappointment, while one's own sneeze is so ominous that one should never start out on any business after sneezing.[5]

The beliefs enumerated above relate to sneezes which occur on certain week days. The sneezes which occur on Sundays have the following consequences.

A sneeze from the east is good, one from the south-east points to delay in the fulfilment of one's intended object, one from the south brings in profit, one from the south-west results in death, one from the west in happiness, one from the north-west throws one into the society of good men, one from the north is

[1] The School Master of Bhāyāvadar.
[2] The School Master of Kotda Sangani.
[3] The School Master of Sānka.
[4] The School Master of Kolki.
[5] The School Master of Chharādva.

productive of pecuniary gain, and one from the north-east of general wellbeing.[1]

It is a common belief that if while one is about to commence some act, somebody sneezes once, the act is doomed to fail, and to avoid failure it must be postponed. But if the sneeze is repeated, no harm ensues.[1]

A sneeze by an ailing person is believed to be a sign of his recovery, and more sneezes by the same person are supposed to indicate his complete recovery, even though the symptoms be not favourable.

A sneeze by a cow at the commencement of an auspicious act is supposed to be the worst possible omen, and a sneeze by a cat is proverbially a portent of failure in any act taken in hand at the time.[2]

A yawn is generally believed to be harmless, as it does not foretell either good or evil. Still as sometimes it results in accidental instantaneous death, the elders of a person when he yawns, exclaim, "Be long-lived! Patience! Live long!", and the spiritually disposed repeat the name of the god of their devotion.[3]

Lest spirits may make their way into the body of a person through his mouth when he is yawning, or lest his soul may pass out of it, some people pinch him to stop the yawn while others utter the words "Rām" "Rām" to divert his attention.[4]

In mythological times, Brahma, one of the gods of the Hindu Trinity, once left his body for a time. Some people began to molest the body, when he cried out, "*Rākho! Rākho!*" that is "Keep aloof! Keep aloof!" or "Wait! Wait!". These people came to be called *Rākho** which in course of time corrupted into *Rākshasa*. The beings who hold sway over *rākshasas* are called *Mahārākshasas*. In the *Rāmāyan* and other *purāns*, *rākshasas* are represented as feeding on human flesh.[5]

A *rākshasa* is supposed to be sixteen miles in height and to roam about for his prey within a circle with a radius of sixteen miles.[6]

The *Mahārākshasas* are supposed to have their abode in the seas. It is said that they burn or swallow ships sailing thereon.[7]

The *rākshasas* are supposed to number 60,000,000 and the *mahārākshasas* 20,000 Kubera, a *mahārākshasa* is the lord of the *rākshasas*.[8]

It is said that the *rākshasas*, *mahārākshasas* wizards and witches were visible to the human eye during the *tretāyuga*. With the commencement of the present or *kaliyuga* they have become invisible. It is stated in the *Purāns* that during the recitation of the *Surya kavach*, *Saptsasani* or the *Nārāyan kavach*, if the *rākshasas* or *mahārākshasas* fall into or approach the limits circumscribed for them, the recitation proves ineffective.[9]

It is a common belief that there is bitter enmity between the gods and *rākshasas*. The former follow the path of virtue while the latter lead immoral lives devouring Brāhmans and cows, feeding on flesh, and indulging in intoxicating drinks. The habitat of the *rākshasas* is the *pātāl* or nether world, Rāwan being their king.[10]

The exploits of some of the *rākshasas* are described in the *Mahābhārat*, *Bhāgvat* and the *Rāmāyan*. For instance, the misdeeds of Jarāsandh, Ghatotkacha and Hedamba are described in the *Mahābhārat*; those of Kansa, Bānāsur, Pralambāsur, Adhāsur, Dhenukāsur, Kālanemi, Shankāsur and Vritrāsur in the

[1] The School Master of Limbdi.
[2] The School Master of Jhinjhuwāda.
[3] The School Master of Vanod.
[4] The School Master of Dhānk.

* This derivation of the word *rākshasa* is obviously fanciful. *Rākshasa* is a Sanskrit word and has no connection with the Gujarāti word *rākho* which itself is derived from the Sanskrit root *raksha* to protect.

[5] The School Mastr of Dhānk.
[6] The School Master of Bāntva.
[7] The School Master of Moti Parabdi.
[8] The School Master of Rājpāra.
[9] The School Master of Charādva,
[10] The School Master of Kotda Sangani.

Bhāgvat ; and those of Rāvan, Kumbhakarna and Indrajit in the *Rāmāyan.*[1]

A *rākshasa* named Tripurāsur conquered the heavens, the earth and the nether regions, and began to annoy the gods. The god Shiva burnt the *rākshasa* to ashes.[2]

The two *rākshasas* Hiranyāksha and Hiranyakashyapu were originally the gate-keepers of Vishnu, one of the gods of the Hindu trinity. Once they affronted Sanatkumār, the son of Brahma, when they were cursed by Vishnu who decreed that they would be born *rākshasas* in three successive lives. In these lives they had to play the part of the enemies of gods and men, and were destroyed by Vishnu as such [2]

A *rākshasa* named Jalandhar is stated to have met his death when the chastity of his wife was violated by the god Vishnu in the disguise of her husband.[3]

Mahārākshasas are also known by the name of *Brahma rākshasas.* A Brāhman dying without imparting all his learning to his disciples or with the guilt of the murder of a Brāhman or a cow on him is believed to enter the order of *Brahma rākshasas* after his death. In this state he possesses a body without a head. A *Brahma rākshasa* is also called *Khavis.*[4] *

In addition to the wizards and witches mentioned above, there are others the names of which are as follows:—

(1) Dākini, (2) Sakini, (3) Kushmānd (4) Zod, (5) Dholio, (6) Pāle Marad, (7) Bhuchar, (8) Khechar, (9) Jalaj, (10) Jakharo, (11) Shikotrum, (12) Ashtabhāro, (13) Chand Chani, (14) Chorosi Kāntini, (15) Jogani, (16) Hathadi, (17) Miyali, (18) Ghānchini, (19) Mochini, (20) Baladi, (21) Molani, (22) Khuntini, (23) Suti, (24) Gavati, (25) Bethi, (26) Ubhi, (27) Avi, (28) Chaurār, (29) Madhu Pavanti, (30) Mānsa Khavanti, (31) Bhāsika, (32) Pratāb, (33) Vira, (34) Vāvānchara, (35) Chorāsi Viru, (36) Nao Narasing, (37) Jaikha, (38) Jutaka, (39) Masida, (40) Gāndharavi, (41) Jami, (42) Asmāni, (43) Mamikula,[5] (44) Zāmpadi, (45) Meladi (46) Balla.[6]

Of the above, the first forty-three together with Chudela or Vantri and Preta are believed by some to be the names of so many *Joganis* or female evil spirits or witches. The remaining are living *Dākans* or witches who are believed to cause illness or even death by their evil eye to those on whom they throw a glance. [7]

Wizards live upon ordinary food, witches on air, while *pretas* require nothing to eat for their maintenance. It is said that their backs and shoulders are covered with filth and emit an offensive odour.[8]

It is generally believed that the spirits of such male members of low unclean castes as die a violent death become *Khavis.*[9] Some believe that *Khavis* or *Khabith* is a Musalmān ghost.[10] Others hold that he is the lord of all ghosts.[11]

Khavis has no head His eyes are located in the chest. He is as tall as a cocoa-palm or bamboo. He roams about holding in one hand a weapon and in the other a lump of flesh. Those over whom his shadow falls are said to fall ill.[12] His appearance is so terrible that a person who sees him for the first time is frightened to death.[13] It is stated that he starts on his excursions after sun-set.[14]

The attendants of the god Shiva known as *Vaitālikas* are said to have no heads.[15] They live in cremation grounds, as they have a

[1] The School Master of Ganod.
[2] The School Master of Lewaria.
[3] The School Master of Upleta.
[4] The School Master of Venod.

* The word *Khavis* comes from the Arabic *Khabith* from the root verb *Khabotha* and means one who has become impure or unholy.

[5] The School Master of Sultānpur.
[6] The School Masters of Khirāsara and Pipalāna.
[7] Mr. K. D. Desāi.
[8] The School Master of Ānandpur.
[9] The School Master of Lilāpur.
[10] The School Master of Khirāsara.
[11] The School Master of Vasāvād.
[12] The School Master of Kotda Sangani.
[13] The School Master of Chhatrāsa.
[14] The School Master of Khirāsara.
[15] The School Master of Ganod.

burning desire to possess the bodies of deceased persons.[1]

A belief runs that the trunk of the evil spirit called *Suropuro*, that is the spirit of one who meets a heroic death, moves about like a *Khavis*.[2]

It is a common belief that evil spirits haunt trees, groves, deserted tanks and woods.[3]

Vetāl roams over burial and cremation grounds, as also *Bhuchar*, *Khechar*, *Kāl Bhairav* and a number of other ghosts.[4]

The Jimp, *Bābaro* and some other ghosts reside in fortresses and unoccupied houses and roam about in the burning grounds. *Chudela*, *Kotda* and *Brahma Rākshasa* make their abodes on the tamarind, *Shami* (Prosopis spicigera), *Bābul* and *Kerado* trees and in deep tanks and wells in deserted places. Their favourite haunts are river banks.[5]

It is stated by some people that the *Chudel*, *Vantri*, *Dākan*, *Jimp*, *Khavis* and other ghosts generally haunt cremation grounds, fields where battles have been fought, thresholds of houses and latrines and cross roads.[6]

Some declare that ghosts are also to be found in temples in which there are no images and in dry wells.[7]

The ghost *preta* is said to be as tall as a camel, the passage of its throat being as small as the bore of a needle. It is therefore believed to be always wandering about in quest of water.[8]

The evil spirit *Jān* haunts mountains and forests and *Māmo* the centres of filth, while *Vetāl* is found in cremation grounds.[9]

Jān, *Brahma Rākshasa* and *Khavis* reside in woods, trees, or on mountains, *Khijadio Māmo* lives in the *Khijada* or *Shami* tree and *Amatho Māmo* in a grove of trees. Spirits of high caste people not emancipated from the trammels of birth and rebirth have their abode in the *Pipal* tree.[10]

It is related that once a number of boys, on their return from a tank to which they had gone on a swimming excursion, passed by a *Khijada* tree, when one of them suggested to the others to throw stones at the tree, saying that any one not doing so would fall under the displeasure of God. One of the boys threw a stone at a neighbouring *Bābul* tree with the result that on reaching home he fell ill in a fit of terror. He began to shake and said "Why did you strike me with a stone? I had resorted to the *Bābul* tree from the *Khijado* and you struck me there. I shall not depart until I take your life." Evidently it was the *Khijadio Māmo* who had possessed the boy who spoke the above words; and an exorcist was called who drove him out by the incantation of *mantras*; after which the boy recovered.[11]

It is believed that a woman who dies an unnatural death becomes a *Chudel* and troubles her husband, her successor or co-wife, or her children.[12]

There are three classes of *Chudels*, (1) *Poshi*, (2) *Soshi* and (3) *Toshi*. Those women that have not enjoyed before death the pleasures of this world to their satisfaction enter the order of *Poshi Chudels*. They fondle children and render good service to their widower husbands.

Those women that are persecuted beyond endurance by the members of their families become *Soshi Chudels* after death. They dry up the blood of men and prove very troublesome to the members of the family.

Those women who bear a strong attachment to their husbands enter the order of

[1] The School Master of Gondal.
[2] The School Master of Bāntva.
[3] The School Master of Dhānk.
[4] The School Master of Talpur and Luvaria.
[5] The School Master of Vanod.
[6] The School Master of Dadvi.
[7] The School Master of Kolki.
[8] The School Master of Chhatrāsa
[9] The School Master of Dhānk.
[10] The School Master of Kolki.
[11] The D. E. Inspector, Gohilwād.
[12] The School Master of Dhānk.

Toshi Chudels and bring great pleasure and happiness to their husbands in this life.[1]

Most high caste people, on the death of their first wives, take an impression of their feet on gold leaves or leaf-like tablets of gold and cause their second wives to wear them round their necks.[2] These impresses of feet are called *shok-pagalāns* or mourning foot-prints. Among the lower castes, the hands or the feet of the second wives are tattooed in the belief that this prevents the deceased wife from causing injury to the second wife.[3]

All female spirits called *Pishāchas* or *Dākans* and male spirits called *Virs* or *Bhuts* oppress their descendants.[4]

It is also believed that any male member of a family dying with certain of his desires unfulfilled becomes a *Surdhan* and oppresses the surviving relatives, while a female member troubles others as *Sikoturu* or *Māvadi*.[5]

The spirits of men that fall victims to tigers or other wild animals are believed to enter the ghostly order and wander about until they are relieved from this state by the performance of the preseribed *shrāddha* by some pious surviving relative.[6] These evil spirits live in forests and eat nothing but flesh.[7] If they do not get flesh to eat they eat the flesh of their own bodies.[8] At times they put their relatives to great annoyance by entering their persons. To pacify them, *pālios* are erected in their name, and their images are set up in the square cavities of walls. These images are besmeared with red lead and oil by their descendants on the fourteenth day of the dark half of *Ashvin*. The relief of such spirits is sought by the performance of a *shrāddha* either at Siddhapur or at Gaya.[9]

It is believed that a woman dying in ehildbed or menses enters the order of ghosts variously known as *Chudels*, *Vantris* or *Taxamis*. In order that she may not return from the cremation ground, mustard seeds are strewn along the road behind her bier, for a belief prevails that she can only sueceed in returning if she ean collect all the mustard seeds thus strewn on the way.[10]

In some places, loose cotton wool is thrown over the bier so as to be scattered all along the road to the cemetery. It is believed that the *Chudel* can only return to the house if she can collect all the cotton scattered behind her in one night. This is considered an impossible task, and no fear is therefore entertained of her return after the cotton has been seattered.[11]

To prevent the return of the *Chudel*, some people pass underneath the bier the legs of the cot on which the woman lay in her confinement, while others drive in an iron nail at the end of the street immediately after the eorpse has been earried beyond the village boundary.[12]

In some plaees, the nail is driven into the threshold of the house.[13]

Even after the precautions mentioned above have been taken, to prevent the return of a *Chudel* or *Vantri*, *Shrāddhas* are performed, and a number of Brāhman women feasted on the twelfth and thirteenth day after death to propitiate her as the fear of the misehief done by her is very strong.[13]

A *Chudel* has no shoulders.[14] Any passer by coming across her is asked by her to take her to his home, and if he agrees, she aeeompanies him, passes the night in his eompany, and brings his life to a speedy end. In the village of Charādi under the jurisdietion of Dhrānga-

[1] The School Master of Vanod.
[2] The School Master of Jetpur.
[3] The School Master of Songadh.
[4] The School Master of Kotda Sangani.
[5] The School Master of Jhinjhuwāda.
[6] The School Master of Dhānk.
[7] The School Master of Kotda Sangani.
[8] The School Master of Rājpāra.
[9] The School Master of Vanod.
[10] The School Master of Dhānk.
[11] Mr. K. D. Desāi.
[12] The School Master of Vanod.
[13] Mr. K. D. Desāi.
[14] The School Master of Limbdi.

dhra, a Girāsia named Halāji fell into the clutches of a *Chudel* who was driven from his person by the enchantment of a *Jati* on condition that he should not go into the eastern part of the village.[1]

It is believed that a woman can be relieved from the ghostly order of a *Chudel* by the performance of a *shrāddha* at Siddhapur.[2]

There is no belief that the father has to take special precautions at the birth of his child except that care is taken to note the exact time of the child's birth for the purpose of casting its horoscope correctly. An inkstand and pen are also placed in the lying-in-room, as it is believed that the creator writes the destiny of a child as soon as it makes its appearance into the world.[3]

All children born in *Jyeshta Nakshatra. Mula-nakshatra*, or *Yamaghanta* are said to cause the death of their male parent. Such children were left to starve uncared for in forests in olden times; but now-a-days they are kept alive, as certain performances are believed to avert the evil. One such performance is only to see the child after clarified butter has been given in donation. Another is to see its face after it has been bathed with the water collected from eighteen wells in a pot with a thousand holes.[4] In a third, the parents of the child hold in their hands goblets filled with clarified butter, and see their faces reflected in them before the child is presented to the sight of the father.

Such children are named Mulubhāi, Mulchand, Muli or Mulo.

A child born in the month of *Jyestha* prognosticates poverty.[5]

If the birth time of a child happens to fall within the ecliptic period, that is the period of nine hours before an eclipse takes place, as well as in the duration of the eclipse, the father does not see the child before performing certain rites, as to do so is supposed to bring misfortune.[6]

If a man has a child in his twentieth year he does not see the child before he completes it.[7]

If a child is born at a wrong juncture or conjunction of the stars, the father does not see it for twenty-seven days.[8]

A child born on the fourth, fourteenth or fifteenth day of a month is supposed to become a burden to its father.[9]

It is a common belief that a woman in child bed should not see the face of her husband nor he of her.[10]

Women who do not obey the commands of their husbands, who partake of their meals secretly before their husbands,* or violate any of their duties towards their husbands, are believed to enter the order of bats or owls after their death.[11]

According to another belief, men who have been incontinent become owls after death, while such women become bats.[12]

The owls and bats are blind during the day, but they can see corpses and the spirits of the deceased and converse with them in their own tongue.[13]

The spirits of the deceased are supposed to remain in their worldly tenement for twelve days, and owls and bats are supposed to be able to see them at night and talk to them.[14]

---

[1] The School Master of Lilāpur.
[2] The School Masters of Dhānk and Vanod.
[3] Mr. K. D. Desāi.
[4] The School Master of Vanod.
[5] The School Mistress, Female Training College, Rājkot.
[6] The School Master of Todia.
[7] The School Master of Lilāpur.
[8] The School Master of Gondal.
[9] The School Master of Kolki.
[10] The School Master of Devalia.

* This is a point of conjugal etiquette in India. Hindu, and in Gujarāt and the Deccan, Musalmān women, would much rather starve than dine before their husbands.

[11] The School Master of Dhānk.
[12] The School Master of Vanod.
[13] The School Master of Kotda Sangani.
[14] The School Master of Chhatrāsā.

One of the beliefs entertained by Hindus about the owl is that none should throw a lump of earth at it, as the owl is believed to pick up the missile and throw it into a well or tank or any sheet of water, with the result that it gradually dissolves and disappears, and simultaneously the body of the person is said to be consumed.[1]

If perchance an owl utters some note perching on the top cross beam of a house on a Sunday or Tuesday night, the owner of the house should pass a dark woollen thread below the cross beam, to which a nude person should give a knot at every screech of the owl. If such a thread be kept in one's anklet, one need have no fear of ghosts nor can he be seen by a *dākan* or witch.

If a person in sleep responds to the call of an owl, he is believed to expire within six months from that date.[2]

If an owl screeches every night for six months on one's house or an adjacent tree, a terror seizes the members of the house that some sure and certain calamity not short of death is imminent.[3]

An owl sitting on the house of a person and screeching is said to be uttering threats or forebodings of calamities and misfortunes, and is believed to foretell the death of some near relative or of a member of the household.[4]

If a miser dies after accumulating vast treasures, his spirit becomes a ghost or a snake and guards his wealth.[5]

According to another belief, a miser dying without an heir becomes a snake to guard his treasure.[6]

It is believed that such treasures are accessible to *batrisas*[7] (those possessed of thirty two accomplishments).

Those persons that die while ousted from the houses built by them become ghosts, and residing in the houses, do not allow any body to live therein, and leave them only when they are demolished.[8]

Some evil spirits guard treasures in the form of drones.[9]

It is related that there is a pond called Lakhota near Jamvādi in Gondal. It contains a treasure guarded by a cobra which tries to bite whosoever attempts to remove it.[10]

The *Janchar, Bhuchar, Jin* and some other spirits are believed to haunt valleys.[11]

Some believe that those persons that meet their death in valleys become evil spirits and haunt the valleys.[12]

Rakhevālio, Andhārio, Sevālio, Sulio and *Ragatio* are evil spirits that haunt the ruins of magnificent buildings and also valleys.[13]

[1] Mr. K. D. Desāi.
[2] The School Master of Kolki.
[3] The School Master of Zinzuvāda.
[4] Mr. K. D. Desāi.
[5] The School Master of Dhānk.
[6] The School Master of Māvaiya.
[7] The School Master of Dhānk.
[8] The School Master of Vanod.
[9] The School Master of Sāyala.
[10] The School Master of Gondal.
[11] The School Master of Kotda Sangani.
[12] The School Master of Vanod.
[13] The School Master of Rājpāra.

CHAPTER VI.

THE EVIL EYE AND THE SCARING OF GHOSTS.

The superstitious dread of an evil eye is to be seen mostly among ignorant people, especially among women. If a boy were to fall ill, they say, "Chhotio (the name of the boy) was playing in the house wearing a fine dress and was prattling sweetly, when that wretch came to the house and her evil eye fell on him"[1] or "The boy was eating a dainty dish when that devilish woman came up and her evil eye influenced the boy."[2]

Persons born on a Sunday or Tuesday are generally believed to have an evil eye.[3]

The evil eye causes its victim to vomit what he has eaten in its presence.[4]

If a child weeps all day long, or a person finds his appetite very weak, the evil is attributed to an evil eye.[5]

If milch cattle do not give milk, or if *seva* (vermicelli) *pāpad* (wafer biscuits) pickles, *dudhpāk* (rice cooked in milk and sweetened with sugar) or such other eatables are spoilt, it is believed that the evil eye is at the root of the trouble.[6]

It is believed that the following objects are liable to be influenced by an evil eye:—

(1) Persons having fine glossy hair, fiery eyes, exquisite form, refined gait, fine speech or good handwriting, (2) good sportsmen, (3), pickles. (4) *pāpad* (wafer biscuits), (5) *Seva* (vermicelli), (6) all attractive objects

If a person falls ill after he is praised, he is said to have been a victim of an evil eye.[7]

The precautions taken to evade the influence of the evil eye are as follows:—

(1) When children are dressed and decked with ornaments, a spot is made on their cheeks or near their necks with a black pigment or collyrium, as it is believed that the dark colour is an antidote against the influence of the evil eye.

(2) Some efficacious inscription is engraved on a copper plate, which is suspended round the child's neck.

(3) A bead of *kachakada* is also worn round the neck.

(4) A tiger's nail or tooth is worn round the neck.

(5) An iron ring is worn on the finger.

(6) A lime is worn in the turban or headdress.

(7) An incantation in the praise of Hanumān is written on a piece of paper and put in an anklet which is worn.

(8) A piece of thread of five kinds of silk or cotton spun by a virgin is given seven knots on the fourteenth day of the dark half of *Ashvin* and worn on the person.

(9) In order that sweet meats and other eatables such as *pāpad* (wafer biscuits), pickles, etc., may not be spoilt by an evil eye, a lime, an iron nail or a knife is put into them.

(10) In order that a cot or cradle may not be broken by the influence of an evil eye, a black woollen thread is tied round it.

(11) To prevent *dudhbāk* (rice cooked in milk and sweetened with sugar) from being spoilt, a piece of charcoal is put into the pot in which it is prepared.[8]

While taking one's meal one should avoid the company of an evil-eyed person, but if perchance one happen to be present, a morsel of the food should be thrown behind him or

---

[1] The School Master of Dhānk.
[2] Mr. K. D. Dasāi.
[3] The School Master of Kolki
[4] The School Master of Chhatrāsa.
[5] The School Master of Jetpur.
[6] The School Master of Devalia.
[7] The School Master of Sāyala.
[8] The School Master of Ganod.

set aside on the ground as an offering to the evil eye.[1]

If, in spite of the precautions mentioned above, the influence of the evil eye prevails, the following remedies are adopted to remove its effects:—

(1) The evil eye is fastened or curbed, as they say, by one of the processes described in Chapter III above.

(2) A red-hot charcoal is placed on a dinner plate and covered with an earthen jar. A bowl filled with water is then passed round the head of the patient, emptied over the jar and placed on it with its mouth touching the jar. Next, a scythe is placed over the bowl. The jar, which is heated with the heat of the burning charcoal placed under it produces a hissing sound as soon as it is touched by the water in the bowl, and is said to speak. This process is called *Ghadulo* and is performed after sunset.[2]

In some places, it is a belief that the plate to be used in this process must be of bell-metal, and that over the fire placed in it mustard seeds, chillies and salt must be thrown before it is covered with the earthen jar.[3]

(3) An *utār** or sacrificial offering is taken to the village gate on a Sunday or Tuesday.

(4) Milk is passed three or seven times round the head of the ailing child, poured into a black earthen pot, and offered to a black bitch on a Sunday or Tuesday.[4]

(5) The mother or some other near relative of the child suffering from the effects of the evil eye, puts in a bell-metal cup mustard seed, salt, chillies and seven stones from the village gate, passes the cup thrice round the child's head, puts burning charcoal in the cup, and after it is heated, places it overturned in a bell-metal pot and pours over it water mixed with cowdung, so that the cup adheres to the pot. This sticking of the cup is called *najar chonti gai* (the evil eye has stuck fast) and is believed to cure the child.[5]

(6) An exorcist is engaged to wave a bowl filled with water round the head of the patient. He then drinks off the water, and the patient believes that the disease has been drunk with it.[6]

(7) A handful of salt and chillies is passed thrice round the head of the patient and thrown into the fire. If the chillies burn without giving out fumes of an unpleasant odour, the evil eye is believed to be at the root of the illness.†[7]

(8) A little dust collected from a spot where two roads cross one another, or red lead and oil offered to Hanumān, a red chilly, an iron nail and grains of *adad* (Phaseolus mungo) are packed into a piece of white cotton cloth with a black woollen thread, and tied to the cradle of the suffering child.[8]

(9) A side of a loaf of millet flour is baked by being exposed to fire, clarified butter is applied to this side, and a fine cotton thread is passed round the loaf. Next, the loaf is waved round the head of the ailing child and thrown into fire. If the cotton thread is not burnt by the fire, an evil eye is believed to be the cause of the illness.[8]

Sometimes the loaf is offered to a black dog after it has been waved round the child's head.[8]

(10) If the illness be due to the influence of the evil eye of a woman, she is called in and asked to pass her hand over the child's head.[9]

---

[1] Mr. K. D. Desāi

[2] The School Master of Ganod.

[3] The School Master of Dhānk.

* See page 3.

[4] The School Master of Ganod.

[5] The School Master of Vanod.

[6] The School Master of Kotda Sangani.

[7] Mr. K. D. Desāi.

† This process is generally adopted in cases of milch cattle not giving milk and all other ailments to ascertain the influence of the evil eye.

[8] The School Master of Dadvi.

[9] Mr. K. D. Desāi.

(11) In order to avoid the effects of the evil eye, when a child returns home from an outside visit, a bowl filled with water is passed thrice round its head and emptied outside the house before it crosses the threshold of the house.[1]

(12) The grains of *Adad*, twigs of the *Thor* (Euphoria nerifolia), salt and dust are passed seven times round the head of a person suffering from the effects of an evil eye, on the threshold of the house, and thrown away.[2]

(13) Grains of *Adad*, twigs of the *Thor*, salt, an iron nail and charcoal are put into an unused earthen pot and taken to the village boundary with a bowl filled with water. The person carrying the pot and bowl should not look behind either on his way to, or on his return from, the village boundary. The pot is placed on the village boundary, and water is poured over it seven times from the bowl.[3]

(14) A loaf baked on one side, with seven grains of *Adad*, seven grains of salt and seven cotton seeds placed over it, is passed seven times round the patient's head and placed on a spot where two roads cross one another. The person carrying the bread should not look behind while carrying it.[4]

Those whose children do not live, or die in infancy, or who get children with difficulty, give them opprobrious names, as it is believed that objects so named, being considered of no value, are left unharmed both by men and by gods.[5]

Some people believe that children so named are considered impure by Fate or Destiny, and consequently not molested by her.[6]

It is believed by some that, as good names attract attention, giving opprobrious names averts the danger of the evil eye.[7]

Some people throw a newly-born child on a dung-hill and take it back, saying that they found it on the dung-hill, with the belief that a child of such low origin cannot be snatched away from them by Fate. Such children are named Punjio, Unkardo or Kacharo meaning 'dung-hill.'

Some children are named Khoto, Amatho or Jutho, all meaning 'false', with the belief that children so named are considered to belong to gods or Fate, and hence cannot be taken away from their parents by the god of death.

Some people exchange their children for sweets, or offer them to others and purchase them back at a nominal price. Others roll them in the dust and name them Dhulio or dust. This is believed to ensure a long life to the children.[8]

In some places, a relative of the child's on the mother's side presents it with a necklace of gold beads shaped like large black ants. When the child attains the age of eight or ten years this necklace is offered to some god or goddess. The child is named Sānkalio as it wears round its neck this *sānkal* or chain, that is, necklace.[9]

It is held by some that children bearing contemptuous names are not affected by magic.[10]

Some weigh the child against corn and give the name of that corn to the child, *e. g.*, 'Kodario'. 'Juvārio'. The corn is then distributed among beggars, which is supposed to ensure a long life to the child.[11]

Some make earthen figures of children, call them *Ila Ili* or *Pithad*, and carry them through the village on the *Holi* day (the full-moon day of *Fālgun*), with the belief that by so doing they ensure a long life to the children.

[1] Mr. K. D. Desāi.
[2] The School Master of Bāntva.
[3] The School Master of Aman.
[4] The School Master of Sāyala.
[5] The School Master of Dhānk.
[6] The School Master of Devalia.
[7] The School Master of Vanod.
[8] Mr. M. M. Rāna, Barton Female Training College, Rājkot.
[9] The School Master of Sultānpur.
[10] The School Master of Moti Khilori.
[11] The School Master of Khirāsara.

It is related that a carpenter's children used to die in infancy, so he named one of his sons 'Pithad' and he lived. Since then, parents whose children do not live name them 'Pithad. Some name their children 'Jivo' that is 'Live' with the hope that they may live long.[1]

The opprobrious and other special spirit-scaring names generally given to boys are as follows:—

NAME.	MEANING.	NAME.	MEANING.
Amatho	Useless	Gobaro[3]	
Jutho	False	Fakiro	Beggar
Kacharo	Refuse	Mafatio	Worthless
Nathu	Tied	Nāgo	Shameless
Punjo	Refuse	Bocho	Coward
Jivo	Live	Bakor	Noise
Kālo	Black	Bow	Name of a demon
Ghelo	Mad	How	Ditto.
Gafal	Stupid	Limbo	Poisonous
Valu or Vāyali	Eccentric	Gānglo	Stony[4]
Sawo or Siwo	Sewed	Bhikhāri or Bhikho ...	Beggar
Dungar	Hill	Vaigrāi	Recluse
Ado	Useless	Amar	Immortal
Bhābho	Worthless	Sidio	Negro-like
Mālo	Bower	Vasto[5]	
Velo	Creeper	Polio or Polo	Hollow
Nāno	Small	Kadavo	Bitter
Khodo	Lame	Bero	Deaf
Oghad	Fool	Dipo	Panther
Hakalo		Vāgh	Tiger
Bhukhan		Cohampalo	Meddlesome
Uko	Dung-hill	Chindharo	Ragged
Lāvo	Parasite	Chiko	
Jino	Small	Chuntho	Ragged
Doso	Old	Jinthro	Ragged
Rāno	Lord (ironical)	Jalo	
Bāvo	Recluse	Davalo	Not loved
Rupo	Handsome (ironical)	Dendo	The croaking of a frog.
Mor	Peacock	Dhingo	Fat
Popat	Parrot	Bodo	Bald-headed
Jado	Fastened[2]	Rotal	Womanish
Bodho		Radio	Crying[6]

[1] The School Master of Todia.
[2] The School Master of Dhānk.
[3] The School Master of Ganod.
[4] The School Master of Vanod.
[5] The School Master of Dadvi
[6] The School Master of Kolki.

The contemptuous names given to girls are:—

NAME.	MEANING.
Liri	
Dhori	White
Zini	Small
Punji	Refuse
Kāli	Black
Ful	Light as a flower[1]
Nāthi	
Juthi	False
Jādi	Fat
Monghi	
Jāba[2]	
Kadvi	Bitter
Jivi	Live.
Divi[3]	

Veju, Bhilak, Chichi, Lāghu[4], Mafat useless), Gheli (mad), Panchi [5], Dedki, Kukadi and Zabu.[6]

It is said that in ancient times change of sex could be effected.

Tradition relates that all the children of a certain Solanki king died in infancy, except the last child, a girl. She was dressed in male attire and passed for a boy. When the pretended boy attained marriageable age, he was betrothed to a princess. When the day fixed for the marriage drew near, the king became anxious and went on an hunting expedition to pass the time. On his way back from the hunt he became very thirsty, and quenched his thirst with the water of a pond near which a temple of Bahucharāji stands to this day. His bitch, which was with him, leapt into the pond, and on coming out of the water was found to be transformed into a dog. On seeing this the king brought his daughter and bathed her into the pond with the result that she was transformed into a boy. The king then built a big tank on the spot, which is known by the name of *Mān*.[7]

In a chapter called *Brahmottar Khand* of the *Padma Purān*, which describes the glory of a vow called *Uma Mahesh*, the greatness of observing fasts on Mondays is described at length. Two Brāhman brothers, one dressed as a man and the other as a woman, set out on a journey. Once they halted in a temple of the god Shiva, where lived a woman who had observed the fasts on Mondays. She invited them to dinner, taking them, as they appeared to be, for a man and a woman. The devotion of the hostess was so great that the brother dressed as a woman was actually transformed into a woman while partaking of the meal served to him.[8]

It is related that in ancient times the son of a certain sage once disguised himself as a girl with the result that he was actually changed into a girl. He was thereafter called Mudrālopi and married to the sage Agastya.[9]

The warrior Shikhandi who assisted the Pāndavas in killing Bhishma (who had vowed not to raise his arms against a woman) was at first a girl, and was subsequently transformed into a boy by the boon of the gods.[10]

There is supposed to be a forest of Pārvati in a continent called Ilavrit. Any man visiting it is at once turned into a woman.[11]

A king named Sudyaman visited this forest and was transformed into a woman. It was only after appeasing Pārvati by a sacrifice that he was restored to his original form.[12]

It is believed that in Kamaru Desha or the land of fairies, children are transformed into the opposite sex by the spell of the inhabitants.[13]

[1] The School Master of Dhānk.
[2] The School Master of Ganod.
[3] The School Master of Kolki.
[4] The School Master of Bhāyāvadar
[5] The School Master of Khirāsara.
[6] The School Master of Sānka.
[7] The School Master of Zinzuvāda.
[8] The School Master of Dhānk.
[9] The School Master of Uptela.
[10] The School Master of Ganod.
[11] The School Master of Vanod.
[12] The School Master of Bhāyāvadar.
[13] The School Master of Jetpur.

A belief is current that change of sex can be effected by the performance of the *Shatchandi* or the *prayoga* of Rudra, Bahucharāji, Āshāpuri and Mahākāli.[1]

It is also believed that change of sex can also be effected by the spell of magic.[2]

There is a further belief that *Yogis* by their incantations, and *Mahātmās* by their blessings or curses, can effect a change of sex.[3]

The following things are considered efficacious in protecting oneself against evil spirits:—

(1) A sword, (2) iron,[4] (3) a woollen blanket, (4) fire, (5) a coin in the funeral pyre, (6) a nail of a tiger, (7) a blue thread, (8) the red lead offered to the god Hanumān, (9) a lime consecrated with incantations, (10) five kinds of cotton thread worn round the elbow,[5] (11) blood, (12) corn, (13) frankincense, (14) salt, (15) water, (16) leather, (17) an amulet of iron procured from a well polluted by the death of some one in its water,[6] (18) a garland, the beads of which are made of the wood of the *Ekal ber* (Zizyphus jujuba) (19) The sacred thread worn by Brāhmans,[7] (20) iron nails extracted from a wheel of a cart used for carrying fuel for cremation,* (21) human blood,[8] (22) a costly jewel.

Amulets are generally used as a precaution against the attack of evil spirits or the influence of an evil eye. They are also used to cure diseases. They are made of iron, copper, tin, gold, silver, alloys of precious metals, or leather.

Chithis or pieces of paper on which mystic signs are drawn are put into the amulets and are tied to the forearm with black woollen or silk thread.[9]

In some places, frankincense of *gugal* (Canarium strictum) or *lobān* (olibanum) is offered to the amulets before they are worn.[10]

Amulets are also made of *tād-patras* (palm-leaves). They are tied round the arm with an indigo-coloured cloth.[11]

Dorās or threads are also worn with the same object as amulets. They are generally made of five kinds of silk thread, black wool, or red or black cotton thread. The length of the *dora* must be eight feet, one and a quarter of a cubit or a man's height. They must have three folds and must be twisted seven or twenty-one times. After they are twisted, they are knotted seven, fourteen or twenty-one times, when they become ready for use. An offering of frankincense made of *gugal* or of *lobān* is made to a *dora* before it is worn.[12]

It is believed by some people, that a *chiti* (amulet) or *dora* in order to be effective, must not be touched with water.

The *dora* of the god Kālbhairav at Benares, which is made of silk thread with seven twists, is tied round the wrist of a patient in the belief that it cures illness.

A *janjiro* (black cotton thread with seven knots) of the god Hanumān is worn round the arm with the same belief.

Surakano, that is, twisted iron wire, consecrated by the worshipper of the goddess Machhu, is worn by the Bharvāds round the elbow or the wrist with the belief that it cures wind.

Those people whose children do not live long put silver anklets round their left legs in the belief that by so doing their life is lengthened.[13]

---

[1] The School Master of Kotda Sangani.
[2] The School Master of Mota Devalia.
[3] The D. E. Inspector, Hālār.
[4] The School Master of Dhānk.
[5] The School Master of Kotda Sangani.
[6] The School Master of Kolki.
[7] The Deputy Educational Inspector, Gohilwād.
* Anklets are made of these nails and worn round the wrist.—The School Master of Zinzuwāda.
[8] The School Master of Vasvad.
[9] The School Master of Kotda Sangani.
[10] The School Master of Dhānk.
[11] The School Master of Gohilwād.
[12] The School Master of Dhānk.
[13] The School Master of Todia.

An amulet made of a piece of cloth is called *dhāga*.[1] It is either a piece of cloth used by a holy man, a piece of cloth containing a mixture of red lead and oil offered to the god Hanumān,[2] or a piece of cloth in which are wrapped up the things put into an amulet. The *dhāga* is either worn round the wrist or suspended from the neck.[3]

Amulets tied to the horns of pet animals such as cows, bullocks, horses, etc., are called *dāmanās*. Sometimes they are also suspended from the necks of these animals. They are made of the hides of sacred animals and are believed to protect the animals against the evil eye, evil spirits and magic.[4]

It is believed by some people that one can escape injury from an evil spirit by seating oneself in a circle or square drawn in and plastered with cowdung,[5]

Others hold that the circle must be drawn with the point of a sword.[5]

Some maintain that the circle cannot be a protective unless it is drawn with enchanted water, milk or sesamum oil.

There are others who are of opinion that the entry of evil spirits into the circle can be prevented only by calling upon God not to allow the evil spirits to enter it.[6]

When an evil spirit is expelled from the body of a person, it is buried underground, a circle of water is made round the spot and an iron nail is driven into the ground, in order that it may be imprisoned there.[7]

If anybody step into such a circle, the evil spirit confined therein takes possession of him, and is thus freed.[8]

To prevent this, evil spirits are generally confined in secluded spots.[9]

As the circle drawn by the point of a sword is a protection against an evil spirit, those who go to the burning ground to propitiate or subjugate evil spirits, seat themselves in such circles while reciting *mantras*.[10]

After entering the circle, some people recite the name of Hanumān, Chandi or Bhairav.[11]

Some people, after seating themselves in the circle, make offerings to the evil spirits, while reciting *mantras*, to propitiate them more easily. The *Kāli chaudas* or the fourteenth day of the dark half of *Ashvin* is considered a suitable day for propitiating or subjugating evil spirits.[12]

There are various superstitious beliefs entertained by people regarding omens.

1. If when leaving the house on a visit or with some definite object in view, a deer crosses one's path from right to left, it is considered a bad omen, while crossing from left to right is considered good. On returning home, this omen is read in the reverse way to that just stated.[13]

2. When starting on a journey, the braying of an ass on the right is a good omen and on the left, evil.[14]

3. If on leaving the house, a man meets an unwidowed woman or a virgin with a jar filled with water on her head, it is an indication that the object of the expedition will be accomplished.[15]

4. While starting on a good errand, if one breathes through the left nostril or comes across a person carrying a basket of eggs, it is a good omen.

5. If at the time of leaving for a visit to another town or village, the position of the moon in the circle explaining the position of stars with reference to one's birth-day stars, be in the rear or on the left of that position, it is a bad omen, but if it be in the front or on the right it is a good omen.

[1] Mr. K. D. Desāi.
[2] The Pathashala Shastri, Jetpur.
[3] The Girl School-Mistress, Gondal.
[4] Mr. K. D. Desāi.
[5] The School Master of Dhānk.
[6] The School Master of Kotda Sangani.
[7] The School Master of Dadvi.
[8] The School Master of Todia.
[9] The School Master of Dadvi.
[10] The School Master of Ganod.
[11] The School Master of Chok.
[12] The School Master of Zinzuvada.
[13] The School Master of Dhānk.
[14] The School Masters of Dadvi and Dhānk.
[15] The School Master of Dhānk.

The moon in front means fulfilment of the intended purpose, on the right, it confers happiness and prosperity, on the back it causes death, and on the left, loss of wealth.

6. The warbling of the bird *bhairav* on the right while going out and on the left while returning is a good omen, but the opposite is bad.[1]

7. A cat or a serpent crossing one's path is ominous of evil; but if either passes on the right, it foretells good.[1]

8. A jackal howling in the evening prognosticates damage by fire to the town or village; its howling at midnight predicts robbery; while in the last part of the night it foretells good.

9. *Kāg-rāshiās* (expounders of the utterances of crows) know the good and bad indications of the croakings of crows.

10. The wailing notes of the bird *Fāvadi* forebode evil.[1]

11. The throbbing of the right eye or side in the case of men and of the left eye or side in the case of women is considered to be a good omen, while the contrary is bad.[1]

12. If the bird *holo* sweeps the roof of one's house continuously for a number of days, a calamity is supposed to be imminent for the inmates of the house.

13. If a dog barks in front of a man it is considered to be a bad omen.[2]

A Brāhman, a cow, fruits, flowers, milk, pearls, jewels, a prostitute, an elephant, an umbrella, meat, fish, a gun, a bayonet, a mirror, a mongoose, a peacock with its plumage expanded, girls singing songs, band-players and a washerman carrying washed clothes are all considered to be good omens, if one comes across them while going out on business.[3]

The sight of a king, an armed man, a Dhed, a Bhangi or a Darji is also considered to be an auspicious omen.[4]

The sight of boys going to or returning from school is a good omen.[5]

A labourer carrying a load of fuel on his head, a corpse in front, a potter carrying earth on his head or on his donkey, a woman carrying her son, a man carrying molasses, are all auspicious omens.[6]

A male monkey or a donkey crying on the right while going out, and on the left while returning home is considered to be a good omen.[7]

Wine and good speech are also considered good omens.[8]

The sight of a herdswoman, a dog scratching its right side, a cuckoo singing on a tree or a black sparrow is a good omen.[9]

Fuel, hides, grass, vegetables, a smoking fire, sesamum oil, molasses, a barren woman, an enemy, a disorderly mob, a woman without the auspicious mark on her forehead, a man besmeared with oil, a eunuch, mud, wet clothes, an ascetic, a beggar, are all considered to be bad omens, if one sees them while going on business.[10]

The sight of dry cow-dung cakes is supposed to be a bad omen.[11]

The sight of a widow or of a corpse* is bad.[12]

Weasels crossing the road, dogs shaking their ears, a man carrying a black earthen vessel, a woman with loose hair, a person carrying clarified butter, a man with gray moustaches, a man having no hair on his chest, a cat-eyed man, a person carrying flour, a Brāhman without the sacred mark on his forehead are all bad omens.[13]

[1] The School Master of Ganod.
[2] The School Master of Vanod.
[3] The School Master of Dhānk.
[4] The School Master of Kotda Sangani.
[5] The School Master of Ganod.
[6] The School Master of Vanod.
[7] The School Master of Dadvi.
[8] The School Master of Bhāyāvadar.
[9] The School Master of Songadh.
[10] The School Master of Dhānk.
[11] The School Master of Kotda Sangani.
[12] The School Master of Ganod.

* The sight of a corpse is a good omen when one sees it on entering a village where he goes on business.

[13] The School Master of Vanod.

The sight of the husk of corn, a man with a medicinal application, or a lunatic, is a bad omen.[1]

The question "*kiān jāo chho*" that is "Where are you going" is a bad omen.[2]

The mixture of whey, mud and cow-dung, a recluse with matted hair, a man spitting, a cough, and a man with the whole of his head shaved are bad omens[3].

Similarly, the sight of a drunkard, *Adad* or cotton seeds is a bad omen.[4]

A bride stumbling on her entry into the bridegroom's house is said to be a bad omen.[5]

A dog scratching its left side with his paws, a man riding a he-buffalo or a donkey, two Baniās, one Musalmān, one male goat, one ox, five she-buffaloes, six dogs, three cows, or seven horses, confronting a man on starting from the house are ominous of evil.[6]

Some numbers are believed to be auspicious and some inauspicious. There is a book on this subject, in which some good or evil is attributed to each number. One who wants to know the result of the undertaking in hand puts his finger on any number in the book, and the expounder of the science, reading the passage bearing on the number, explains how the undertaking will end.[7]

The numbers, 12, 18, 56 and 58 are considered inauspicious.[8]

An odd number is generally believed to be inauspicious. It is for this reason that newly-married girls are not sent to their husbands' house for the first time in any of the odd years of their age. They are also not sent back to their parents' house in an odd year of their age for the same reason.[9]

The numbers 5, 7, 9, 10, 11, 13, 15, and 21 are believed to be lucky while 3, 4, 8 and 12 are considered unlucky.[10]

A belief exists that if a company of three start on a mission, the mission is sure to fail. This has given rise to the proverb "*Tran trikat ane maha vikat*" that is, "Three persons going on an errand meet with great difficulties or danger."[11]

A zero is believed to be inauspicious. In monetary transactions or bargains, therefore, all numbers ending in a zero are avoided. If such numbers are unavoidable, the sign of $\frac{1}{4}$ is placed before them. The number 12 is considered unlucky, to avoid which $11\frac{1}{2}$ is used in its place.[12]

Some people believe that the numbers $1\frac{1}{4}$, 5, 7, 21, 108 and 1,008 are lucky while 12 is unlucky.[13]

It is a belief that in the sales of cattle and certain other things if the price is raised by $1\frac{1}{4}$, it results in good both to the seller and buyer.[14]

It is for this reason that in subscribing to charitable funds people write 401 instead of 400 and so on. But $1\frac{1}{4}$ is preferred to 1 in valuing things. So in all purchases and sales $1\frac{1}{4}$ is added to the actual price of a thing.[15]

The numbers 5 and 7 are believed to be auspicious, because on starting on a journey from the house one is given five betelnuts as a sign of good omen, while in all auspicious ceremonies seven betelnuts are used.[16]

Certain days of the week are considered lucky while others are considered unlucky. It is also believed that certain days are

[1] The School Master of Dadvi.
[2] Mr. K. D. Desāi.
[3] The School Master of Bhāyāvadar.
[4] The School Master of Limbdi.
[5] The School Master of Todia.
[6] The School Master of Songadh.
[7] The School Master of Dhānk.
[8] The School Master of Ganod.
[9] The School Master of Vanod.
[10] The School Master of Dadvi.
[11] Mr. K. D. Desāi.
[12] The School Master of Mota Devalia.
[13] The School Master of Limbdi.
[14] Mr. K. D. Desāi.
[15] The School Master of Todia.
[16] The School Master of Todia.

auspicious for performing certain acts, while others are inauspicious for the performance of the same acts.

Monday, Wednesday, Thursday and Friday are considered lucky, while Tuesday, Saturday and Sunday are believed to be unlucky.[1]

It is a common belief that one should not go in certain directions on certain days ; for doing so results in what is called *dishā-shul* or pain caused by directions.[2]

Going to the north on Sunday, to the west on Tuesday, to the north-west on Monday, to the south-west on Wednesday, to the south on Thursday, to the south-east on Friday and to the east on Saturday is considered ominous of evil.[3]

According to another belief, Sunday and Thursday are inauspicious for going to the south-east ; Monday and Friday, to the south-west ; Saturday and Tuesday, to the north-west and Wednesday to the north-east.[4]

Some people believe that by going to the west on Monday or Saturday one secures the fulfilment of the desired object.[5]

Many hold that the favourableness or otherwise of the days for going in particular directions varies according to the occasion.[6]

The auspicious days for sending a girl to her husband's house are believed to be Monday, Thursday and Friday. Sunday and Tuesday are also considered auspicious for a girl to go to her house, but they are considered very unlucky for her to return to her parents.[7]

It is forbidden to eat *dālia* (baked split gram) on Sunday, but it is favoured on Friday.

Wednesday is considered to be a lucky day for sowing corn, and making purchases of new articles. Thursday is believed to be auspicious for sending a boy to school for the first time.[8]

Wednesday is considered unfavourable for the separation of brothers and sisters, but it is considered a suitable day for their meeting.[9]

It is believed that if a man wears new clothes on Sunday they will be burnt ; if on Tuesday, they will be lost ; if on Wednesday or Saturday, a quarrel with some one is the result.[10]

It is considered auspicious to go to a Chamār or tanner on Sunday, to a prostitute on Monday, to a Kāchhia (vegetable seller) on Tuesday, to a washerman on Wednesday, to a Brāhman on Thursday, to a Bania on Friday and to a barber on Saturday.[11]

The beliefs regarding the lucky and unlucky days of a month are similar to those of the lucky and unlucky days of the week.

According to some, all the days of the bright half of a month are auspicious for performing any good act, while the days in the dark half are considered favourable for perpetrating black deeds.[12]

Some believe that the 1st, 3rd, 5th, 6th, 8th, 10th, 11th, 13th and the full-moon day of a month are auspicious, while the 2nd, 4th, 7th 9th and 14th, whether of the bright or dark half, as well as the new-moon day, are inauspicious.[13]

According to another belief, the 1st, 6th and 11th days of a month are good, the 3rd and 8th are dates of success (that is acts commenced on these days are crowned with success) ; the 5th, 10th and 15th are *purna tithis*, that is, complete days, (meaning that the moon on these days appears full one-third, full two-thirds and completely full) ; while the 2nd, 7th and 12th are auspicious days.

[1] The School Master of Dhānk.
[2] Mr. K. D. Desāi.
[3] The School Master of Sāyala.
[4] The School Master of Ganod.
[5] The School Master of Vanod.
[6] The School Master of Ganod.
[7] The School Master of Kolki.
[8] The School Master of Bāntva.
[9] The School Master of Zinzuvāda.
[10] The School Master of Todia.
[11] The School Master of Songadh.
[12] The School Master of Dhānk.
[13] The School Master of Kotda Sangani.

The 4th, 9th and 14th days of a month are inauspicious.[1]

Some hold that if the 1st, 4th, 12th, 14th and 30th day of a month fall on a Saturday they are good; otherwise bad.[2]

The 1st, 13th or 14th day of either the bright or dark half of a month, as well as the full-moon and new-moon day, are considered unfavourable to patients.[3]

The 2nd, 14th and the last day of a month are considered unlucky. Those days on which there is a *panchak*—a grouping of constellations lasting for five consecutive days—are very inauspicious for commencing auspicious acts.[4]

A belief prevails that any one dying in a *panchak* draws five companions to heaven, that is, his death is followed by the death of four others of the same village.[5]

A son born on the full-moon day is believed to turn out brave, but is supposed to forebode evil to the parents.[6]

If a girl is born on the 2nd, 7th or 12th day of a month falling on a Tuesday or Saturday in the *Ashlesha*, *Kritikā* or *Shut-bhilla nakshatra*, she loses her husband.[7]

The *Mul nakshatra* falling on the 1st day of a month, *Bharani* on the 5th, *Kritika* on the 8th, *Rohini* on the 9th and *Ashleska* on the 10th, has an effect like a volcano. A girl born on the 1st, 6th or 11th day of a month falling on a Saturday, Tuesday or Sunday in the *Kritika* or *Mrigshar nakshatra* is like poison. She is supposed to cause the death of herself, her husband, or all the members of her father's family.[8]

Some of the Hindu holidays are considered auspicious for performing certain deeds, while inauspicious for performing certain others.[9]

The ceremonies described below are performed to help the spirit to the other world.

When a man is on the point of death the floor is cowdunged and an offering of sesamum seeds, *Durva* grass (cynadon dactylon) and *Java* (barley) is made to the deities. Next, water of the Ganges or the Jumna is dropped into the mouth of the dying man and the name of Rām is whispered in his ear, as this is believed to turn his consciousness to God and thus facilitate his way to the other world.

When a patient is convinced that his case is hopeless, he distributes money or other valuable articles among Brāhmans, as this is believed to make his way to heaven easy.

When life is extinct, the corpse is placed on the cow-dunged floor and then carried on a bier to the burning ground with the cries of "Shri Rām", "Rām", "*Rām nām satya hai*",* or "Jaya Shri Krishna". In the fuel with which it is burnt is put *Tulsi* (sweet basil) *Pipal* and sandal wood and cocoanuts. The bones and ashes are collected and preserved, to be thrown into the Dāmodar *kund*, (pool of water) at *Gaya* or other holy waters. For three days after death, holy water and milk is offered to the spirit of the deceased. On the 10th, 11th and 12th day after death, on all the days of every month in the first year corresponding to the day of death, and on every anniversary of the death, *Shrāddha* is performed. *Shrāddha* is also performed annually on the day corresponding to the day of death in the dark half of the month of *Bhādrapad*.

The ceremonies mentioned above are believed to make the passage of the soul to the other world easy. For his final emancipation a man must renounce all pleasures of the senses and all egotism.[10]

[1] The School Master of Moti Parabadi.
[2] The School Master of Charādva.
[3] The School Masters of Ganod and Vanod.
[4] The School Master of Kolki.
[5] Mr. K. D. Desāi.
[6] The School Master of Mota Devalia.
[7] The School Master of Limbdi.
[8] The School Master of Zinzuvāda.
[9] Mr. K. D. Desāi.
* "The name of Rām is alone true" meaning all else except God is illusion.
[10] The School Master of Dhānk and Mr. K. D. Desāi.

Giving alms to the poor, holding recitations of the *Bhāgvat*, performing the *Vishnu Yāg*, *Gāyatri-purashcaran* and the *Chāndrāyan vrat* are also believed to make the passage of the soul to heaven easy.[1]

In order that the departing spirit may meet with no obstruction on the way, cows, articles of dress, shoes and food are presented to a Brāhman for one year after death.[2]

Places for offering water to passers by, and houses in which to feed the needy, are also established by well-to-do people with the same object.[3]

The gift of sacks for holding corn, of umbrellas, blankets and bedding to travellers, is also believed to smooth the passage of the soul to heaven.[4]

The performance of the *shrāddhas* and other ceremonies mentioned above is believed to prevent the return of the spirit to this world.[5]

Observing fasts by the survivors of the deceased on the *Rishi Panchami* (the 5th day of the bright half of *Bhādrapad*), the *Jamāshtami* (the eighth day of the dark half of *Shrāvan*) and the *Rāmnavami* (the ninth day of the bright half of *Chaitra*) is also believed to prevent the return of a spirit from heaven. Some worship the *Pipal* with the same object.[6]

Reading the *Garud Purān* for nine days after death is also believed to be a means of preventing the return of the soul to this world.[7]

Some people believe that performing *shrāddha* in sixty-eight holy places secures this end.[8]

Daily offerings of rice and water to the departed spirits also prevent them from revisiting this world.[9]

The same means which are adopted to help the spirit to the other world and to prevent its return also secure its good-will to the survivors.[10]

Persons living on the banks of the Ganges do not burn the dead, but throw the corpses into the holy water of the river.[11]

If a pregnant woman dies in the eighth month of her pregnancy, the foetus is taken out by cutting open the womb and buried, while the woman is burnt.[12]

Corpses of persons dying an unnatural death are burnt in a *Gondaro* (place where the village cows rest) or on the village common, in the belief that by so doing the deceased escapes divine wrath and is freed from rebirth.[13]

When a grave is commenced in a certain spot, the corpse must be buried on that spot, even though the ground be rocky or otherwise unsuitable. As far as possible, the corpses of relatives are buried near one another.[13]

The occasions on which the hair is shaved are as follows:—

1. When a boy attains the age of three years, his head is shaved completely for the first time.

2. At the time of performing *shrāddha* in holy places, the head, except the top-knot, and the moustaches and face must be shaved.

3. On the ninth day after the death of a man, all his male relatives younger than himself have to shave their heads, except the top-knot, and the moustaches and chin.

4. On the day of investing a boy with the sacred thread his head is shaved before the investiture.

5. Amongst high caste Hindus the heads of widows are shaved on the tenth day after the death of their husbands.[14]

---

[1] The School Master of Ganod.
[2] The School Master of Pātanvāv.
[3] The School Master of Khirāsara.
[4] The School Master of Hālār.
[5] The School Master of Dhānk.
[6] The School Master of Kotda Sangani.
[7] Mr. K. D. Desāi.
[8] The School Master of Kolki.
[9] The School Master of Vanod.
[10] The School Master of Dhānk and Mr. K. D. Desāi.
[11] The School Master of Kotda Sangani.
[12] The School Master of Ganod.
[13] The School Master of Chhatrāsa.
[14] The School Master of Dhānk.

6. *Gorjis* or preceptors of the *Atits*, *Shrāvaks* and *Sanyāsis* have to get their heads shaved at the time of entering the order.[1]

7. All the male relatives of the deceased have to get their heads shaved on the ninth day after death.

8. *Atits* and *Bāvās* get the heads of their disciples shaved at the time of admitting them into their order.[2]

9. The preceptors of the Swāmi Nārāyan sect shave off their moustaches every time they shave their heads.[3]

10. At the time of admitting a Jain to the ascetic order of the religion, the hairs of his head are pulled out one by one until the head is completely bald.[4]

11. On the occasion of a man being re-admitted to his own caste, out of which he has been expelled for some breach of caste rules, he has to shave his head and face by way of *prāyaschitta* or atonement.[4]

It is believed that if the head of a widow is not shaved on the tenth day after the death of her husband, his soul is not admitted to heaven, and the funeral ceremonies performed in his honour bear no fruit.[5]

The heads of such widows are shaved on the banks of the Godāvari or at Benares or at some other holy place in the neighbourhood.[6]

The spirits of the dead are represented by balls of rice flour or cooked rice, and offerings of water, cotton thread, red powder, *abir* (white scented powder), red lead, sandal paste, frankincense, lamps, sesamum seeds and of the leaves of the *Tulsi*, the tamarind, the *Agathio* or *Agathi* (Sesbania grandiflora) and the *Bhangra*, and the flowers and seeds of the *Java*, are made to them.

The ancestral spirits are also represented by *chats* (twisted braids of the *Durva* grass (Cynodon Dactylon), and to them are offered the *Suran* (Elephant-foot) cooked rice, fried cakes of the flour of *mag* (Phaseolus mungo), rice cooked in milk, etc.[7]

It is believed that the departed spirits are pleased with offerings of *pindas* or rice-balls.[8]

Pindas are also made of wheat flour or molasses. Costly dishes, sesamum seeds, honey, curdled milk, clarified butter, and sugarcandy are also offered to the *manes*.[9]

The *pindas* are generally offered on the 10th, 11th and 12th day after death and on the occasion of performing *shrāddha*.[10]

Rice balls are also offered to crows or thrown into water in the belief that by so offering they reach the spirits of deceased ancestors.[10]

A belief prevails that the messengers of the god of death eat the flesh of the deceased if *pindas* are not offered to them. So, in ancient times, offerings of flesh balls were made instead rice ones.[11]

It is believed that male and female evil spirits such as *bhuts* and *pishāchas* manifest themselves as dogs, notably black dogs, goats, fire, the whirl-wind, snakes or children.[12]

They may assume the form of a he-buffalo, a heifer, a ram, a man, a woman,[13] a lion, a tiger or a cat.[14]

The evil spirit called *jān* is believed to manifest itself as a snake.[15]

The voice of an evil spirit in any of the above forms is heard from a distance, and the nearer the hearer approaches the more it is found to recede.[16]

1 The School Master of Kotda Sangani.
2 The School Master of Ganod.
3 The School Master of Bāntva.
4 The School Master of Uptela.
5 The School Master of Ganod.
6 Mr. K. D. Desāi.
7 The School Master of Dhānk.
8 The School Master of Kotda Sangani.
9 The School Master of Ganod.
10 The School Master of Dadvi.
11 The School Mistress, Girls' school, Civil Station, Râjkot.
12 The School Master of Dhānk.
13 The School Master of Kotda Sangani.
14 The School Masters of Chhatrāsa and Uptela.
15 The School Master of Dadvi.
16 The School Master of Chhatrāsa.

Among Bharvāds and Sonis, seven or nine earthen pots are broken in the house of the deceased on the tenth day after death. The number of the pots varies according to the individual merits of the deceased. [1]

Among some low castes, an earthen pot is broken on the village boundary and another in the burning ground.[2]

Some break an earthen pot at the village gate on their way back from the cemetery after the performance of *shrāddha*.[3]

In some places, the earthen pots placed on the spot where the corpse is laid in the house are broken at the village gate.[4]

In some low castes two earthen pots are placed on the village boundary on the twelfth day after death, and broken by children.[5]

Some carry the funeral fire in a black earthen jar as far as the village gate, where the jar is broken and the fire carried in the hand, by one of the mourners, to the burning ground.[6]

According to some, this breaking of an earthen pot is a symbol indicating that the connection of the deceased with this world has broken or ceased.[7]

Others hold that it indicates the disintegration of the constituents of the body into the elements of which it was formed.[8]

There are others who are of opinion that the messengers of the god of death are satisfied with the breaking of an earthen pot after an offering to them of six rice balls and water.[9]

When a death takes place in a family, a *prāna-poka* or death-wail is raised by the chief mourner, who is joined afterwards by the other relatives.[10]

The *prāna-poka* is believed to open the gates of heaven for the admission of the soul.[11]

Some are of opinion that the object of the death-wail, which begins with "*O māra bhāi* !" that is, "Oh my brother !" or "*O māra bāp* !" that is, "Oh my father!", is that at the moment of death, the soul, by hearing the sound 'Om' may ascend to the *brahmarandhra* or the divine seat of the brain and thus attain salvation.[12]

When the funeral party start with the bier for the burning ground, the women of the house, accompanied by other women of the neighbourhood or village, follow them as far as the village gate, crying and singing funeral dirges. There they stop a while and sing more funeral dirges, keeping time by beating their breasts. They then start to return home, and, on their way, bathe in a tank or well and again mourn for some time before entering the house. The funeral party enter the house after the women and cry aloud for a few seconds. They also cry when the pyre is set on fire.[13]

The mourning of the women continues for thirteen* days after death. They also weep on such holidays as the *Holi*, the *Divāli*, etc., and on the quarterly, six-monthly and the first anniversary *Shrāddha* day.[14]

Male relatives of the deceased wear a white turban as a sign of mourning.[15]

It is generally believed that *bhuts* or evil spirits prove beneficial to those who succeed in securing locks of their hair or subjugate them by incantations or magical rites.[16]

---

[1] The School Master of Vanod.
[2] The School Master of Dadvi.
[3] The School Master of Gunjar.
[4] The School Master of Bhāyāvadar.
[5] The School Master of Ganod.
[6] The School Master of Hālār.
[7] The School Master of Dadvi.
[8] The School Master of Kotda Sangani.
[9] The School Mistress, Civil Station Girls' School, Rājkot.
[10] The School Master of Dhānk.
[11] The School Master of Gunjār.
[12] The School Mistress of Civil Station Girls'School, Rājkot and the School Master of Todia.
[13] Mr. K. D. Desāi.

* It is believed that the spirit of the deceased returns to its house for thirteen days after death. Hence the period of mourning is thirteen days.—The School Master of Kotda Sangani.

[14] The School Master of Ganod.
[15] The School Master of Todia.
[16] The School Master of Dhānk.

Such spirits generally belong to the class of the *Bavan*, the *Vir*, the *Bābro*, *Māmo*, *Vaitāl*, *Dādamo* and *Yaksha*. Of these, *Māmo*, *Vir*, *Vaitāl* and *Dādamo* prove beneficial through favour, while the rest become the slaves of those who subdue them.[1]

It is believed that *Suro Puro* and *Dādo* favour only their blood relations.[2]

It is related that in building the numerous tanks and temples attributed to Siddhrāj Jaysing, a former king of Gujarāt, he was assisted by the spirit *Bābario* whom he had brought under his control.[3]

A tradition is current that Tulsidās, the celebrated author of the *Rāmāyan* in Hindi and a great devotee of Rām, had secured personal visits from the god Hanumān through the favour of a ghost.

The king Vikram is said to have received great services from the evil spirits *Vaitāl* and *Jāl*.[4]

In a book entitled *Vaitāla Pachisi* it is described how a *bhut* lived on a banyan tree in Ujjain.[5]

It is related that in Rājkot a *bhut* called *hunthia* lived on a banyan tree.[6]

To the east of Kolki there is a tree called *Jāla* which is inhabited by a *māmo*. It is related that the *māmo* frightens persons passing by the tree. Near the school at Kolki there is a *Pipal* on which lives a *sikotarun* who frightens people passing along the road.[7]

Is is related that a *māmo* lived on a *Khijado* tree at the gate of the village Surel. He manifested himself, dressed in white garments, for a period of nearly ten years. Once he frightened several persons out of their senses. It is said that on his being propitiated with an offering of wheaten bread at his abode (the *Khijado* tree), these persons recovered their senses.[8]

The *Habib-Vad* or Habib's banyan tree on the road leading from Māvaiya to Gondal is a favourite haunt of *bhuts*, who frighten and stupefy persons passing by that road.[9]

There is a step-well near Hāmpar under the jurisdiction of Dhrāngadhra which is the resort of a *bhut*. A Girāsia and his wife arrived here one day at midnight. The Girāsia tied his mare to a tree hard by, and went to the well to fetch water for the mare. On his return he found there a number of mares like his own tied to the trees. He therefore smelt their mouths to recognise which of them was his own, but in the flurry caused by the appearance of so many mares, his waist-cloth got entangled, and while mounting his mare he fell down, which frightened him so much that he exclaimed "I am overtaken (by a ghost)" and died.[10]

It is related that in the *Chhāliāchok* at Limbdi, no woman has yet succeeded in reciting a *garabi* (song) in honour of the goddess Mahākāli to the end, as a ghost which lives on the tamarind tree opposite the *chok* (square) is averse to its completion.

There is a house at Porbandar haunted by a ghost, in which none is able to reside.[11]

It is believed that only those trees, the wood of which cannot be used for sacrificial purposes, can be haunted by evil spirits. Such trees are the *Khijado*, the *Bāval*, the *Kerādo* and the tamarind.[12]

Kshetrapāl is believed to be the guardian spirit of fields and *Suropuro* and *Māmado* are believed to protect harvest and cattle.[13]

[1] The School Masters of Vanod and Kotda Sangani.
[2] The School Master of Dadvi.
[3] The School Master of Kolki.
[4] The School Master of Uptela.
[5] The School Master of Dhānk.
[6] The School Mistress of Girls' school, Gondal, and the School Master of Dhānk.
[7] The School Master of Kolki
[8] The School Master of Surel.
[9] The School Master of Māvaiya.
[10] The School Master of Lilāpur.
[11] The School Master of Limbdi.
[12] The School Master of Moti Murad.
[13] The School Master of Kotda Sangani.

It is also believed that the spirit *jakhara* protects crops and cattle.[1]

Māmo and *Dādamo* are also believed by some to be the guardian spirits of crops and cattle.[2]

A belief runs that if a cousin (father's brother's son) becomes a spirit after death, he proves beneficial to the cattle of his relatives.[3]

There are various ways of frightening crying children to silence, one of which is to invoke evil spirits.

When a child continues to cry for a long time, the mother says, "keep quiet, *Bāghada* has come." "Oh *Bāu*, come and take away this child." "*Bābara*, come here. Don't come, my child is now silent," "May *Bāghada* carry you away." These exclamations are uttered in such a tone and with such gestures, that generally the child is at once frightened into silence.[4]

In addition to the spirits mentioned above *Bābaro*, *Chudda*, *Dākana*, *Satarsingo* and other spirits are also invoked to frighten a weeping child to silence.[5]

A *Bāva* or *Bairāgi*, a *Fakir*, a tiger, a dog, a cat or a rat are all presented to the child as objects of terror, and are called one after another to silence it.[6]

[1] The School Master of Jetpur.
[2] The School Master of Rājpāra.
[3] The School Master of Zinzuwāda.
[4] Mr. K. D. Desāi.
[5] The Schoo! Master of Dhānk.
[6] Mr. K. D. Desāi.

CHAPTER VII.

TREE AND SERPENT WORSHIP.

Certain trees are considered holy, and they are neither cut nor their wood used as fuel.

The *Pipal* is one of such trees. It is considered to be the incarnation of a Brāhman, and to cut it is considered to be as great a sin as murdering a Brāhman. It is believed that the family of one who cuts it becomes extinct.[1]

Some people believe that the spirits of the deceased do not get water to drink in the next world. The water poured at the root of the *Pipal* on the 13th, 14th and 15th day of the dark half of *Kārtik* and *Shrāvan* and on the 14th day of the bright half of *Chaitra* is believed to reach these spirits and quench their thirst.[2]

Although to cut the *Pipal* is supposed to be a great sin, it is believed that if a corpse is burnt with its wood, the soul of the deceased attains salvation.[3]

The *Vad* or banyan tree is believed to be a representation of the god Shiva.[4] There is a proverb to the effect that one who cuts this tree is punished with the extirpation of his family.[5]

According to another belief, the god Vishnu once slept on this tree.[6]

The *Tulsi* or sweet basil is considered to represent Lakshmi, the wife of Vishnu. It is also related that Krishna wanted to kill the demon Jalandhar, but he could not be killed on account of the merit of the chastity of his wife Vrinda. Krishna, therefore, assumed the form of Jalandhar, violated the chastity of Vrinda, and was thus enabled to kill the demon. Krishna next expressed a desire to marry Vrinda, when she transformed herself into the *Tulsi* plant. It is considered an act of great religious merit to wed Krishna with the *Tulsi*, and this marriage is celebrated every year by all Hindus on the 11th day of the bright half of *Kārtik* otherwise called *Dev Divāli*.

It is considered a great sin to uproot this plant, though no sin attaches to the plucking of its leaves during the day time. The leaves of the *Tulsi* are considered holy and are offered to the image of the god Vishnu and are required in all religious ceremonies.[7]

The *Khijado* or *Shami* tree is also held sacred. When the Pāndavas lost their kingdom in gambling with the Kauravas, the latter promised the former that they would give them back their kingdom if they lived in the forest for twelve years and unknown for one year. After having completed their stay in the forest, the Pāndavas remained unknown for one year in the city of Virāt. During this year they concealed their weapons on a *Khijado* tree. Before taking these weapons, they worshipped the tree. Next took place the great battle of Kurukshetra in which the Pāndavas won a splendid victory. This has given rise to the custom of worshipping the tree on the tenth day of the bright half of *Ashvin* or the *Dasara* day.[8]

It is a common belief that a tree haunted by ghosts should not be cut. So the *Khijado* is not cut, because it is the favourite residence of ghosts.[9]

---

1 The School Master of Ganod.
2 The School Master of Todia.
3 Mr. K. D. Desāi.
4 The School Master of Dhānk.
5 The School Master of Moti Parabdi.
6 The School Master of Todia.
7 Mr. K. D. Desāi.
8 Mr. K. D. Desāi.
9 The School Master of Chhatrāsa.

The *Kadamb* (Anthocephalus cadumba) is considered sacred because it is believed that God Krishna rested under this tree when he took cattle to graze.[1]

The *Limbdo* (Nim tree) is also considered sacred as it represents the god Brahma.[2] Some believe that it represents Jagannāthji.[3]

The *Rudrāksha* is believed to be a representation of the god Shiva. It is therefore considered a sin to cut it. Garlands of *Rudrāksha* beads are worn round the neck by the devotees of Shiva.

The leaves of the *Bel* (Aegle marmelos) are offered to the god Shiva as they are supposed to be liked by him. It is also considered a sin to cut this tree.[4]

The *Karan* (Mimuspos hexandra) is believed to be a representation of Shiva. A grove of the *Karan* trees is supposed to be inhabited by natural powers called *Mātās* and to cut a *Karan* is supposed to bring disaster to the cutter.[5]

The *Maravo* (Marjoram) is considered sacred by Musalmāns. They dip its leaves into oil and rub them against the face of a corpse.[6]

There is a temple of Bhimnāth Mahādev near Baravāla in the shade of an ancient *Jāl* tree. The worshipper at the temple, a wealthy man, once thought of erecting a grand temple over the image, but he was prevented from doing so by the god appearing in his dream and telling him that he preferred to live under the tree.[7]

Under a *Jāl* tree near Dhandhuka there is a shrine of Bhimnāth Shankar who is known as Bhimnāth Jālvālo after the tree.[8]

There is a *Sakhotia* tree near Kutiāna, which is supposed to be the abode of a snake deity.[9]

Near Rājkot in Kāthiāwār there is a tree called *Gāndu* or mad, vows in honour of which are said to cure children of bronchites.[10]

In the village of Vadāl near Bhiyāl in the Junāgadh State there is a banyan tree called *Lāl Vad* said to have sprung from the sticks of a *Vad* (banyan) used as tooth brushes by Lāl Bāva, a preceptor of the Vaishnav school. A silver staff and silver umbrella belonging to Lāl Bāva are kept near this tree, which is visited and worshipped by the followers of the preceptor.[11]

It is related that in this *Lāl Vad* there is an opening through which the virtuous can pass to the other side, but not the sinful.[12]

There are two banyan trees near Anandpur, one of which is called *Bhut-vad* or the banyan tree of the evil spirits, as it is supposed to be inhabited by ghosts. The other is called *Visal-vad*, because a devotee named Visaman Bhagat lived under this tree.[13]

There is a branch of the followers of Kabir called *Khijāda Panth*. They worship the *Khijāda* or *Shami* in their temples.[14]

There is a belief that the sanctity attached to the *Pipal* tree has been the act of the god Krishna. This tree is invested with a sacred thread.[15]

According to tradition, Krishna breathed his last under a *Pipal* tree.[16]

It is related that once blood gushed forth from a *Pipal* tree when it was cut. Thenceforward it came to be regarded as a Brāhman and it is no longer cut.[17]

There is a *Pipal* tree in the village of Prāchi near Prabhās Pātan, vows in whose honour are believed to favour childless persons with children.[18]

It is described in the *Purānas* that Sāvitri, the daughter of King Ashupati, lost her husband within a year after her marriage. The death took place under a banyan tree, by worshipping which, Sāvitri succeeded in revi-

[1] The School Master of Todia.
[2] The School Master of Zinzuvāda.
[3] The School Master of Dadvi.
[4] The School Master of Vanod.
[5] The School Master of Kolki.
[6] The School Master of Dadvi.
[7] The School Master of Dhānk.
[8] The School Master of Kolki.
[9] The School Master of Dhānk.
[10] The School Master of Dhānk.
[11] The School Master of Bhāyāvadar.
[12] The School Master of Uptela.
[13] The School Master of Anandpur.
[14] The School Masters of Ganod and Khirāsara.
[15] The School Master of Dhānk.
[16] The School Master of Kolki.
[17] The School Master of Chhatrāsa.
[18] The School Master of Limbdi.

ving her husband. Since then women perform a vow called *Vat Sāvitri Vrat* on the 13th, 14th and 15th days of the bright half of *Jetha* by observing a fast and worshipping and circumambulating the banyan tree.[1]

There is a legend that in mythological times a woman named Vrinda was cursed to be a plant for infidelity to her husband. She became the *Tulsi* (sweet basil), which is held sacred by Hindus, and worshipped by women.[2]

On the top of the hill in the village of Jasdan there are two tall trees called 'mad trees'. As the fruits of these trees resemble the face of a saint, they are considered divine and worshipped with offerings of red lead, oil and cocoanuts.[3]

Amongst Rajputs, during the marriage ceremony, the bride has to walk four times round the sacrificial fire in the company of the bridegroom. Two of these turns are generally taken with a wooden blade called *Khāndu*.[4]

When a girl loses her betrothed twice in succession, she is married to a *Pipal* tree before being betrothed for the third time.[5]

If the betrothed husband of a girl dies before the celebration of the marriage, she is married to a *Pipal* or *Ankda* (a poisonous plant) in the belief that the danger of death will fall on the tree, and that the next husband of the girl will survive.[6]

If a man loses two wives one after the other, he is married to a *Shami* tree before he is married again, and his third marriage is called the fourth.[7]

In some places, such a man is married to a *Bordi* (Zizyphus Jujuba) instead of a *Shami*.[8]

In some places, if a man's wives do not live, his next wife is married to an *Ankdi* plant before her marriage with him.[9]

A belief prevails that an insane maiden is cured of her insanity if married to the field god Kshetrapāl.[10]

If a girl attains puberty before marriage, she is married to a *Pipal* tree. A girl with congenital deformities is also married to a *Pipal* tree.[11]

It is generally believed that if a betrothed girl touches red lead, she is carried away by Kshetrapāl.[12]

The belief that Kshetrapāl carries away the bride from the marriage altar is so common, that a stone representing the god is placed on the marriage altar and touched by the bridal pair at every turn round the sacrificial fire.[13]

If this is not done, disastrous consequences follow, to avert which, that portion of the marriage ceremony in which Kshetrapāl is propitiated has to be performed a second time.[14]

Disagreement between husband and wife soon after marriage is attributed to the wrath of Kshetrapāl. To bring about a reconcilation between them, they are taken to a triangular field and married there to please the god.[15]

All Hindus worship the snake. The day especially devoted to its worship is the fifth day of the bright half of *Shrāvan*, which is called *Nāg panchami*. In some places *Nāg panchami* is observed on the 5th day of the dark half of *Shrāvan*. On this day an image of a snake is made of cowdung or earth, or its picture is drawn on the wall.

The image is worshipped as a deity, and *kulera*, a mixture of wheat, oat or rice flour, clarified butter, and sugar or molasses is offered to it. After worship, the members of the household take their meal and eat *kulera*, cocoanuts and cucumbers. Only one meal is taken on this day by men and women.[16]

[1] The School Master of Limbdi.
[2] The School Master of Ganod.
[3] The School Master of Jasdan.
[4] The School Masters of Dhānk and Dadvi.
[5] The School Masters of Dhānk and Māvaiya.
[6] The School Master of Ganod.
[7] Mr. K. D. Desāi.
[8] The School Master of Dhānk.
[9] The School Master of Khirāsara.
[10] The School Master of Dhānk.
[11] The School Master of Vanod.
[12] The School Master of Chhatrāsa.
[13] The School Masters of Uptela and Limbdi.
[14] The School Master of Zinzuvāda.
[15] The School Master of Kotda Sangani.
[16] The Schoolmistress, Barton Female Training College, Rajkot.

The *Nāg panchmi* is observed as a *vrat* or vow, generally by women. They do not take any meal on this day, but live only on *kulera*. On this day, her Highness the Mahārāni of Baroda, mounted on an elephant, goes in procession to the woods to worship an ant-hill. The pipers who accompany the procession blow their pipes, and allured by the sound, the snakes come out of their holes, when they are worshipped and fed with milk.[1]

Women do not pound, grind or sift corn on the *Nāg panchami* day, and all people try to see a snake.

It is obligatory in some families to offer a cocoanut to the Nāgdev (snake god) on the *Nāg panchami* day.[2]

In some places, the likeness of the snake is engraved on a stone or copper plate and worshipped. In others, it is drawn on a piece of paper which is affixed to the wall.[3]

In many places there are temples dedicated to snake gods. These gods are known by various names. Some of the temples with the names of the gods installed in them are given below :—

1. The temple of Sarmālio Nāg at Arani Timba near Bikāner.

2. The temple of Ragatio Nāg midway between Kanāza and Vanthali in the Junāgadh State.

3. The temple of Charmālio Nāg at Chokdi near Chuda. Vows of offering sweets are made to this Nāg by persons bitten by snakes, who visit the temple, hold the sweets before the image of the god, distribute them among the visitors, and are in return presented with cotton thread which they wear round the neck.

This god is also reputed to have the power of blessing childless persons with offspring. The offerings concerned consist of cradles, which are presented to the god after the wished for object has been fulfilled.

4. The temple of Vāsuki Nāg near Thāngadh. This Nāg is supposed to be a servant of the god Shiva. An old snake with gray moustaches is said to live in this temple. He drinks milk at the hands of visitors. Many vows are made in honour of this snake god.

5. The temple of Khambhadio Nāg at Khāmbhada.

6. The temple of Nāg Mandal at Dadvi.

7. The temple of Bhujia Nāg at Bhuj.

8. The temple of Shimalia Nāg near Jadeshvar in the neighbourhood of Jetpur.

9. The temple of Fulia Nāg near Jopanāth.

10. The temple of Malodaro Nāg at Malod.

11. The temple of Charmālio Nāg at Chudia.

12. The temple of Chhatrāsia Nāg in Chhatrāsa.

13. The temple of Monapario Nāg at Monpar near Chital.

14. The temple of Ashāpāl at Nanadiya in the Bantva State.

15. The temple of Khodiāl Nāgini at Khokharda in the Junāgadh State.

16. The temple of Gondalia Nāg at Gondal.

It is related that there were once divine snakes in the royal fort of Jodia. When a pair (male and female) of these snakes were found killed, the heinous act was atoned for by the bodies of the snakes being buried and a temple erected over the grave. The male snake of this pair is known as Nāg Nāth or the Lord of Snakes.

According to others, Nāg Nāth was a big white snake with gray moustaches. He once waylaid a milkman of the royal household, forced him to put down the milkpot he was carrying, drank the milk and went away. This snake is believed to be divine.[4]

[1] The School Master of Khirāsara.

[2] The School Master of Sānka.

[3] The School Master of Dhānk.

[4] The School Master of Jodia.

The god Shiva is supposed to wear a snake round his neck like a garland of flowers. So, in all temples of Shiva, an image of a snake is installed behind the idol of the god with his hood spread over the idol.[1]

In ancient times dead snakes were buried and temples and altars were erected over their graves. An image of the dead snake was engraved on the altar.[2]

There is a shrine dedicated to Chāndalia Nāg on the bank of the river Palavo on the road from Mota Devalia to Tramboda. It is visited by a sect of beggars called Nāg-magas. The Nāg-magas beg wealth of the snake god, and it is said, that he bestows it on them. They are never seen begging from any body else.[3]

In the *Purānas*, the Shesh Nāg, the Takshak Nāg, Pundarik, Kāli Nāg and Karkotak Nāg are described as gods. In modern times, Sarmālio, Bhujo and Gadhio are believed to be as powerful as gods, and vows are observed in their honour.[4]

Dhananjaya, Pushkar and Vāsuki are also considered to be very powerful.[5]

Takshak is believed to have drunk the nectar of immortality.[6]

A tradition is current that god Vishnu sleeps on the Shesha Nāg in the Milky Ocean. This snake is believed to have a thousand mouths and to support the earth on its hood.[7]

It is described in the *Purānas* how King Parikshit was bitten by Takshak Nāg and King Nala by Karkotak Nāg. King Nala became deformed owing to the bite, but he could assume his original form by wearing a special dress, through the favour of Karkotak.

Vāsuki Nāg was wrapped round the Māndār mountain, which was used as a churning handle by the gods and demons to churn the ocean for the recovery of the fourteen jewels from the ocean.[8]

It is a common belief that treasures buried underground are guarded by snakes.

Generally a miser dying without an heir is supposed to be born as a snake after his death, to guard his hoarded money.

It is believed by some people that on the establishment of a new dynasty of kings after a revolution, a snake makes its appearance to guard the accumulated wealth of the fallen dynasty.[9]

It is also believed that a rich man dying with his mind fixed on his wealth is born as a snake, to guard the wealth.[10]

There is a further belief that one who collects money by foul means and does not spend it, is born as a snake in his next life to guard his buried treasure.[11]

There is still another belief that a man who buries his treasure in a secret place becomes a snake after death, to guard the treasure.[12]

The beliefs mentioned above have given rise to the impression that places where big snakes are found are sure to have treasure trove concealed in them.[13]

It is believed that the snake guarding the treasure of his previous life does not allow anybody to remove it, and bites any one who attempts to do so.[14]

If in spite of this, a man succeeds in seizing the treasure by force or by the power of *mantras* or incantations, it is believed that he leaves no heirs to use it.[15]

A belief is also current that such guardian snakes allow those persons to take away the treasures guarded by them if they are destined to possess them.[16]

[1] The School Master of Ganod.
[2] The School Master of Jodia.
[3] The School Master of Mota Devalia.
[4] The School Master of Dhānk.
[5] The School Master of Ganod.
[6] The School Master of Vanod.
[7] The School Master of Ganod.
[8] The School Mistress, Barton Female Training College, Rājkot.
[9] The School Master of Dhānk.
[10] The School Master of Kotda Sangani.
[11] The School Master of Charādva.
[12] The School Master of Khirāsara.
[13] The School Master of Ganod.
[14] The School Master of Vanod.
[15] The School Master of Songadh.
[16] The School Master of Sonka.

To the south of Kolki there is a site of a deserted village. It is believed to contain a buried treasure which is guarded by a snake with white moustaches. This snake is seen roaming about the place.[1]

It is related that a Brāhman once read in an old paper that there was a treasure buried under a *Shami* tree in Deola. He communicated the information to the Thākor of Dhrol who secured the treasure by excavating the place. The Brāhman went to worship the spot, but was buried alive. The Thākor buried the treasure in his castle, but the Brāhman, becoming a snake, guarded the treasure and allowed none to touch it. All attempts to dig it up were frustrated by attacks of bees and the appearance of a snake.

A Kshatriya named Dev Karan, while the foundation of his house was being dug, found a treasure guarded by a snake. He killed the snake by pouring boiling oil over it and secured the treasure.

A Kunbi of Malia, while digging a pit for storing corn, found a large vessel filled with costly coins guarded by a snake. He killed the snake and secured the vessel.[2]

There are many practices in vogue to render the poisonous bite of a snake ineffective.

If the man bitten by a snake be bold, he cuts off the bitten part.

Some have the bitten part branded.

Those who have no ulcer in the mouth suck the poison, and spit it out.

The powder of the fruit of the *Nol Vel* is also administered with water.

Sometimes emetics and purgative medicines are given.

A mixture of pepper and clarified butter is also believed to be efficacious.[3]

Other remedies for the cure of snake bite, are as follows:—

The patient is made to wear a cotton thread in the name of Charmālia Nāg, Sharmalia Nāg, or Vasangi Nāg, and certain observances, as stated above, are promised to the snake deity.[4]

The ends of peacock feathers are pounded and smoked in a *chilum* (clay pipe) by the patient.[5]

A *moharo* (stone found in the head of a snake supposed to be a cure for snake poison) is applied to the wound caused by the bite. It absorbs the poison, and on being dipped into milk, transfers the poison to the milk.

Thus it can be used any number of times.[6]

There is a Girāsia in Lakhtar who is believed to cure patients suffering from snake poison. As soon as a person is bitten by a snake, one of the garments worn by him is taken to the Girāsia, who ties it into a knot and this cures the patient.[7]

There is a *Bāva* in Rajpāra, a village near Anandpur. He and all the members of his family are reputed to be able to cure snake-bites. When a person is bitten by a snake, he or a friend goes to the *Bāvā's* house and informs him or any member of his family of the occurrence. The *Bāva* or the person who receives the intimation folds into a knot a garment of the informant, which he afterwards unfolds. As soon as this is done, the patient is in great pain, loses his senses, is seized with convulsions and tells why the snake bit him. Thereupon the relatives of the patient implore the pardon of the snake, which is granted on condition that the patient should give alms to the poor.[8]

[1] The School Master of Kolki.
[2] The School Master of Todia.
[3] The School Master of Dhānk.
[4] The School Master of Kotda Sangani.
[5] The School Mistress, Barton Female Training College, Rājkot.
[6] The D. E. Inspector, Hālār.
[7] The School Master of Lilāpur.
[8] The School Master of Anandpur.

In some places, *Bhagats* or devotees of Mātāji are invited to dinner along with a number of exorcists, who are generally Rabāris. After they have assembled at the house of the patient, they start out in a procession headed by one who holds in his hand a bunch of peacock feathers, to bathe in a river. On their way to and back from the river they sing songs in praise of the goddess to the accompaniment of drums and other musical instruments. After their return from the river, the whole party are treated to a feast, which is supposed to cure the patient of the effects of the snake-bite.[1]

Some people believe that snakes, like evil spirits, can enter the bodies of human beings. Such persons, when possessed, are supposed to have the power of curing snake-bites.[2]

Every village has an exorcist who is a specialist in curing the effects of snake-bites. When a person is bitten by a snake the exorcist is at once sent for. He gives the patient *Nim* leaves and pepper to chew, to determine the extent of the effect of the bite. Next he asks one of those present to bathe and bring water in an unused earthen jar. He then recites incantations, and sprinkles water from the jar over the body of the patient. If this does not counteract the effects of the poison, he throws red-hot pieces of charcoal at the patient, when the snake speaks through the patient and states that he bit the patient because he committed a certain offence, and that he will leave him if certain offerings are made. After he has ceased speaking, the patient begins to shake and to crawl about like a snake, and is then cured. If the man be doomed to death, the snake would say, "I have bitten him by the order of the god of death, and I will not leave him without taking his life."[3]

Sometimes the exorcist fans the patient with branches of the *Nim* tree, reciting *mantras*, and thereupon the patient becomes possessed by the snake and declares the cause of his offence.

Some exorcists present a magic epistle or charm asking the snake that bit the patient to be present. The snake obeys the call, and appears before the exorcist. The latter then asks the snake to suck the poison from the wound of the patient, which is done by the snake, and the patient is then cured.[4]

In some places, the exorcist ties up the patient when the snake tells the cause of the bite. Next the exorcist calls on the snake to leave the body of the patient, who then begins to crawl about like a snake and is cured.

On some occasions, the exorcist slaps the cheek of the person who calls him to attend the patient. It is said that the poison disappears as soon as the slap is given.[5]

Some exorcists take a stick having seven joints and break them one by one. As the stick is broken, the patient recovers, his recovery being complete when the seventh joint is broken.[6]

It is believed that the Dhedas are the oldest worshippers of *Nāgs* or snakes. When a person is bitten by a snake, he is seated near a Dheda, who prays the snake to leave the body of the patient. It is said that in some cases this method proves efficacious in curing the patient.[7]

It is stated that exorcists who know the *mantra* (incantation) for the cure of snake-bites must lead a strictly moral life. If they touch a woman in child-bed or during her period the *mantra* loses its power. This can be regained through purification, bathing, and by reciting the *mantra* while inhaling the smoke of burning frankincense. Some

[1] The School Master of Dhānk.
[2] The School Master of Dadvi.
[3] The School Master of Dhānk.
[4] The Schaol Master of Chhatrāsa.
[5] The D. E. Inspector, Hālār.
[6] The School Master of Songadh.
[7] The School Master of Sānka.

exorcists abstain from certain kinds of vegetables and sweets, e. g., the *Mogri* (Rat-tailed raddish) *Julebi* (a kind of sweet) etc. They have also to abstain from articles of a colour like that of a snake.[1]

A belief prevails that there is a precious stone in the head of the snake. Such stones are called *mohors*. They are occasionally shown to the people by snake-charmers, who declare that it is very difficult to procure them.

It is stated that on dark nights snakes take these *mohors* out of their head and place them on prominent spots in order to be able to move about in the dark by their light.[2]

It is believed that snakes give these *mohors* to those who please them. If one tries to take a *mohor* by force, the snake swallows it and dissolves it into water.[3]

As stated above, the *mohor* has the property of absorbing the poison from snake-bites.

It is because a snake is believed to hold a precious stone in its head that it is called *manidhar*, that is, holder of a jewel.[4]

It is believed by some people that the *mohor* shines the most when a rainbow appears in the sky.[5]

According to the *Purānas* the *pātāl* or nether world is as beautiful as heaven. It is inhabited by *Nāgs* or snakes in human form. The *Nāg* girls are reputed to be so handsome that an extraordinarily beautiful girl is commonly likened to a *Nāg* girl.

It is believed that in ancient times inter-marriages between *Nāgs* and human beings were common.[6]

It is a common belief that Kshetrapāl, the guardian snake of fields, married human brides. So, to propitiate him, his image is installed on the marriage altar, and the bride takes three turns round it when walking round the sacrificial fire with the bride-groom.[7]

According to the *Purānas*, king Dasharath married a *Nāg* girl Sumitra.[8] Similarly Indrajit, the son of Rāvan, the Lord of Lanka or Ceylon, married a *Nāg* girl.[9]

At times snakes are seen in houses. They are believed to be the guardians of the houses, and worshipped with offerings of lamps fed with ghi. After worship, the members of the family pray to the snake, "Oh snake ! Thou art our guardian. Protect our health and wealth. We are thy children and live in thy garden."[10]

Some people believe that the spirits of deceased ancestors, on account of the anxiety for the welfare of progeny, become snakes and guard the house.[11]

---

[1] The School Mistress, Barton Female Training College, Rājkot

[2] The School Master of Dhānk.

[3] The School Master of Chhatrāsa.

[4] Mr. K. D. Desāi.

[5] The School Master of Kolki.

[6] The School Master of Vanod.

[7] The School Master of Kolki.

[8] The School Mistress, Civil Station Girls' School, Rājkot.

[9] The School Master of Zinzuvāda.

[10] The School Master of Vanod, and Mr. K. D. Desāi.

[11] The School Master of Sāyala.

CHAPTER VIII.

TOTEMISM AND FETISHISM.

The worship of totems is not known to prevail in Gujarāt, but the names of persons and clans or families are occasionally derived from animals and plants.

Instances of names derived from animals are given below :—

	NAME.	ANIMAL FROM WHICH DERIVED.
1.	Hāthibhāi ...	*Hathi*—an elephant.
2.	Vāghajibhāi ...	*Vāgh*—a tiger.
3.	Nāgjibhāi ...	*Nāg*—a snake.
4.	Popatbhāi ...	*Popat*—a parrot.
5.	Morbhāi ...	*Mor*—a peacock.
6.	Chaklibhat ...	*Chakli*—a sparrow.[1]
7.	Kido	*Kidi*—an ant.
8.	Mankodia ...	*Mankoda*—a black ant
9.	Tido	*Tid*—a locust.[2]
10.	Hansrāj ...	*Hansa*—a goose.
11.	Vinchi*... ...	*Vinchi*—a female scorpion.
12.	Olo	*Olo*—a species of bird.
13.	Ajo	*Aja*—a goat.
14.	Mena*	*Mena*—a species of bird.[3]

The *Kāli Parāj* or aboriginal tribes in Gujarāt give such names as Kāgdo (crow), Kolo (Jackal), Bilādo (cat), Kutro (dog) to their children according as one or other of these animals is heard to cry at the time of birth.[4]

The following are instances of names derived from plants :—

	NAME.	PLANT OR TREE FROM WHICH DERIVED.
1.	Gulāb †	*Gulāb*—the rose.
2.	Ambo	*Ambo*—the mango.
3.	Tulsibāi* ...	*Tulsi*—the sweet basil
4.	Tulsidās ...	Ditto.
5.	Kesharbāi* ...	*Keshar*—Saffron.
6.	Galālbāi* ...	*Galāl*—Red powder.[5]
7.	Bili*	*Bili*—Aegle marmelos
8.	Dudhi*	*Dudhi*—Pumpkin.
9.	Lavengi* ...	*Laveng*—Clove.
10.	Mulo	*Mulo*—Raddish.
11.	Limbdo ...	*Limbdo*—The *Nim* tree.
12.	Mako	*Maki*—Maize.[6]
13.	Champo ...	*Champa*—Michelia Champaca.[7]

Instances of family or clan names derived from trees and animals are as follows :—

	NAME.	DERIVATION.
1.	Untia	*Unt*—camel.
2.	Gadheda ...	*Gadheda*—An ass.
3.	Dedakia	*Dedako*—A frog.
4.	Balada	*Balad*—An ox.
5.	Godhani	*Godho*—A bull.
6.	Bhensdadia ...	*Bhensa*—A buffalo.
7.	Ghetiya	*Gheta*—A sheep.
8.	Sāvaj	A species of wild animals.[8]
9.	Kakadia	Kakadi—cucumber.[9]

[1] The School Master of Dhānk.
[2] The School Master of Kotda Sangani.
[3] The School Master of Kolki.
* These are female names.
[4] The School Master of Hālār.
[5] The School Master of Dhānk.
[6] The School Master of Dadvi.
[7] The School Master of Kolki.
† Both male and female.
[8] The School Master of Dhānk.
[9] The School Master of Kotda Sangani.

The cow, the she-goat, the horse, the deer, peacock, the *Tilad* or singing sparrow, the goose, the *Nāg* or snake, the eagle, the elephant and the male monkey are believed to be sacred by all Hindus. Of these, the greatest sanctity attaches to the cow. Her urine is sipped for the atonement of sins. The cow is also revered by the Pārsis.[1]

The mouth of the she-goat and the smell of the horse are considered sacred.[1]

An elephant is considered sacred, because when the head of Ganpati was chopped off by Shiva, the head of an elephant was joined to his trunk.[2]

The peacock is considered sacred on account of its being the conveyance of Sarasvati, the goddess of learning.[2]

A male monkey is held holy, because it is supposed to represent the monkey god Māruti.[2]

Some sanctity attaches to the rat also, as it is the conveyance of the god Ganpati. He is called *Māma* or maternal uncle by the Hindus.[3]

The pig is held taboo by the Musalmāns.[4]

Brāhmans, Baniās, Bhātiās, Kunbis, Sutārs and Darjis abstain from flesh and liquor.[5]

Some Brāhmans and Baniās do not eat *tādiās* (fruit of the palm tree) as they look like human eyes.[6]

Some Brāhmans abstain from garlic and onions. Some do not eat *Kodra* (punctured millet).[7]

The *masur* (Lentil) pulse is not eaten by Brāhmans and Baniās, because, when cooked, it looks red like blood.[8]

The Humbad Baniās do not eat whey, milk, curdled milk and clarified butter.[9]

The Shrāvaks abstain from the *suran* (Elephant foot), potatoes and roots that grow underground.[10]

Mahomedans abstain from the *suran*, because "*su*" the first letter of the word *suran* is also the first letter of their taboo'd animal the pig.[11]

There are some deities associated with the worship of animals. These animals, with the deities with whom they are connected, are given below.

1. *Pothio* or the bull is believed to be the vehicle of god Shiva. In all temples of Shiva its image is installed, facing the image of Shiva in the centre of the temple.

2. *Sinha* or the lion is believed to be the vehicle of Pārvati, the consort of Shiva. The lion is also connected with the demon planet *Rāhu*.

3. *Hansa* the goose is associated with Brahma the creator.

4. *Gadhedo* the ass is believed to be connected with Shitala, the goddess of small pox

5. *Undar* the mouse is the conveyance of Ganpati.

6. *Mor* the peacock is the conveyance of Sarasvati, the goddess of learning. The peacock is also associated with Kārtik Swāmi.

7. *Garud* the eagle is the conveyance of the god Vishnu.

8. *Pādo* the male buffalo is the conveyance of Devis or goddesses.

9. *Ghodo* the horse is the conveyance of the Sun. The horse is also associated with the planet *Guru* or Jupiter and *Shukra* or Venus.

10. *Mrig* the deer is supposed to be the conveyance of the Moon as well as of *Mangal* or Mars.

[1] The School Master of Dhānk.
[2] The School Master of Todia.
[3] The School Master of Mota Devalia.
[4] The School Master of Kotda Sangani.
[5] The School Master of Kotda Sangani.
[6] The School Master of Vanod.
[7] The School Master of Zinzuvāda.
[8] The School Master of Songadh.
[9] The School Master of Pātanvāv.
[10] The School Master of Vāla.
[11] The School Master of Songadh.

11. *Balad* the ox is connected with Mars and *Shani* or Saturn.

12. *Hāthi* the elephant is supposed to be the conveyance of Indra. It is also connected with *Budha* or Mercury.

13 The tiger is the conveyance of the goddess Ambāji.

The animals mentioned above are worshipped along with deities and planets with whom they are associated[1].

It is generally believed that the earth is supported by a tortoise. So, whenever the goddess earth or Prithvi is worshipped, the tortoise is also worshipped.[2]

In the temples of the *Mātās* cocks and hens, and in the temple of Kāl Bhairav, dogs, are worshipped.[3]

For the propitiation of goddesses and evil spirits, male goats, he-buffaloes and cocks are sacrificed.[4]

In his first incarnation, the god Vishnu was born as a fish, in the second as an alligator, and in the third as a boar. For this reason the images of these animals are worshipped.[5]

All the gods, goddesses and spirits mentioned in the preceding pages are represented by idols made of stone, metal or wood. In addition to stone idols of gods there are certain stones which are considered to represent gods and worshipped as such. Some of these stones are described below.

All the stones found in the river Narbada are believed to represent the god Shiva and worshipped.

There is a kind of stone found in the river Gandaki which is smooth on one side and porous on the other. It is either round or square and about five inches in length. This stone is called *Shāligrām* and is believed to represent the god Vishnu. It is kept in the household gods and worshipped daily.

There is another kind of hard, white, porous stone found near Dwārka. It is also worshipped along with the idol of Vishnu.

Sometimes tridents are drawn with red lead on stones to represent goddesses.[6]

There is a tank near the Pir in Kutiāna in which bored stones are found floating on the surface of the water. These stones are considered sacred.[7]

Certain stones are considered sacred on account of their supposed curative properties. One of such stones is called *Pāro*. It is believed to be efficacious in curing rheumatism.[8]

There is also a kind of red stone which is supposed to cure skin diseases.[9]

Each of the nine planets is supposed to be in touch with a stone of a particular colour. For instance, the stone in touch with *Shani* or Saturn is black, and that with *Mangal* or Mars is red. These stones are bored, and set in rings which are worn by persons suffering from the influence of these planets.

A kind of stone called *Akik*, found in abundance in Cambay, is considered sacred by the Mahomedan saints, who wear garlands made of beads carved out of these stones.[10]

In ancient times human sacrifices were offered on certain occasions. Now-a-days, in place of a human being, a cocoanut or a *Kolu* (Cucurbita maxima) is offered. At the time of making the offering, the cocoanut is plastered with red lead and other holy applications and covered with a silk cloth. The *Kolu* is offered by cutting it into two pieces with a stroke of a knife or sword.[11]

1 The School Master of Dhānk.
2 The School Master of Vanod.
3 The School Master of Vanod.
4 The School Master of Dadvi.
5 The School Master of Bāntva.
6 The School Master of Ganod.
7 The School Master of Devalia.
8 The School Master of Chhatrāsa.
9 The School Master of Jetpur.
10 The School Master of Zinzuvāda.
11 The School Master of Kotda Sangani, Zinzuvāda and Gohelwād.

Sometimes an image of the flour of *Adad* is sacrificed in place of a human being.[1]

This sacrifice is generally made on the eighth or tenth day of the bright half of *Ashvin*.

In place of human blood, milk mixed with *gulāl* (red powder) and molasses is offered.[2]

In ancient times, when a well was dug, a human sacrifice was made to it if it did not yield water, with the belief that this would bring water into the well. Now-a-days, instead of this sacrifice, blood from the fourth finger of a man is sprinkled over the spot.[3]

It is also related that in ancient times, when a king was crowned, a human sacrifice was offered. Now-a-days, instead of this sacrifice, the king's forehead is marked with the blood from the fourth finger of a low caste Hindu at the time of the coronation ceremony.[4]

There are a few stones which are supposed to have the power of curing certain diseases. One of such stones is known as *Ratvano Pāro*. It is found at a distance of about two miles from Kolki. It is marked with red lines. It is bored and worn round the neck by persons suffering from *ratawa*[5] (a disease in which red spots or pimples are seen on the skin).

There is another stone called *Suleimani Pāro* which is supposed to have the power of curing many diseases.[6]

There is a kind of white semi-circular stone which is supposed to cure eye diseases when rubbed on the eyes and fever when rubbed on the body.[7]

Sieves for flour and corn, brooms, *sambelus* or corn pounders, and ploughs are regarded as sacred.

Sieves are considered sacred for the following reasons.

1. Because articles of food such as flour, grain, etc., are sifted through them.[8]

2. Because, on auspicious occasions, when women go to worship the potter's wheel, the materials of worship are carried in a sieve.

3. Because the fire used for igniting the sacrificial fuel is taken in a sieve, or is covered with a sieve while it is being carried to the sacrificial altar.[9]

4. Because at the time of performing the ceremony when commencing to prepare sweets for a marriage, a sieve is worshipped.[10]

5. Because, in some communities like the Bhātiās, the bride's mother, when receiving the bridegroom in the marriage booth, carries in a dish a lamp covered with a sieve.[11]

The flour collected by Brāhmans by begging from door to door is supposed to be polluted. But it is considered purified when it is passed through a sieve.[12]

The *sambelu* is considered so sacred that it is not touched with the foot. If a woman lie down during day time, she will not touch it either with her head or with her foot.

One of the reasons why it is considered sacred is that it was used as a weapon by Baldev, the brother of the god Krishna.

A *sambelu* is one of the articles, required for performing the reception ceremony on a bridegroom's entering the marriage *pandal*.[13]

It is believed that a fall of rain is expedited by placing a *sambelu* erect in a dish when there is a drought.[14]

Among Shrigaud Brāhmans, on the marriage day, one of the men of the bridegroom's party wears a wreath made of a *sambelu*, a broom and other articles. Some special marks are also made on his forehead. Thus adorned, he

[1] The School Master of Hālār.
[2] The School Master of Kotda Sangani.
[3] The School Master of Devalia.
[4] The School Master of Todia
[5] The School Master of Kolki.
[6] The School Master of Dhānk.
[7] The School Master of Jetpur.
[8] The School Master of Dhānk.
[9] The School Master of Dadvi.
[10] The School Master of Aman.
[11] The School Master of Todia.
[12] The School Master of Lilāpur.
[13] The School Master of Dhānk.
[14] The School Master of Zinzuvāda.

goes with the bridegroom's procession and plays jokes with the parents of both the bride and bridegroom. His doing so is supposed to bless the bridal pair with a long life and a large family.[1]

On the marriage day, after the ceremony of propitiating the nine planets has been performed in the bride's house, in some castes three, and in others one *sambelu*, is kept near the spot where the planets are worshipped. Next, five unwidowed women of the family hold the *sambelus* and thrash them five or seven times on the floor repeating the words "On the chest of the ill-wisher of the host." The *sambelus* are bound together by a thread.[2]

If a woman has to take part in an auspicious ceremony on the fourth day of her monthly period, she is made to thresh one maund of rice with a *sambelu*. Her fourth day is then considered as the fifth* and she becomes eligible for taking part in the ceremony.[3]

The plough is considered sacred, because it is the chief implement for cultivating the soil. It is worshipped on the full-moon day of *Shrāvan* which is known as a *Balev* holiday, the worship being called *Grahan-pujan*.[4]

Some people consider the plough sacred because Sita, the consort of Rām, was born of the earth by the touch of a plough.[5] Others hold it sacred as it was used as a weapon by Baldev, the brother of the god Krishna.

On account of the sanctity which attaches to the plough, it forms part of the articles, with which a bridegroom is received in the marriage *pandal* by the bride's mother.[6]

It is related that king Janak ploughed the soil on which he had to perform a sacrifice. Hence it has become a practice to purify with a plough the spot on which a sacrifice is to be performed.[7]

In some places, on the *Balev* day, a number of persons gather together near a pond, and each of them fills an earthen jar with the water of the pond. Next, one of the party is made to stand at a long distance from the others with a small plough in his hands. The others then run a race towards the latter. He who wins the race is presented with molasses and a cocoanut.[8]

It is customary among Brāhmans to perform the worship known as *Baleviān* after the performance of a thread ceremony. In Native States, the prime minister and other State officials and clerks join the ceremony, the principal function of the ceremony being performed by the prime minister. In villages, this function is performed by the headman of the village. The party go in procession to a neighbouring village or a pond where an earthen image of Ganpati besmeared with red lead is installed on a red cloth two feet square. Near this image are installed the nine planets, represented by nine heaps of corn, on each of which is placed a betelnut. This is called the installation of *Baleviān*. A plough about two feet in length is kept standing near the *Baleviān* with its end buried in the ground. The prime minister or the village headman worships the plough, after which, four Kumbhārs or potters wash themselves, and holding four jars on their heads, run a race. Each of the Kumbhārs is named after one of the four months of the rainy season. He who wins the race is presented with the plough. The expenses of the ceremony are paid from the State treasury or the village fund.[9]

According to a popular saying, a broom should not be kept erect or trampled under foot. This indicates that brooms are held sacred.

[1] The School Master of Zinzuvāda.
[2] The School Master of Todia.
[3] The School Master of Lilāpur.
[4] The School Masters of Dhānk and Kotda Sangani.
[5] The School Master of Ganod.
[6] The School Master of Dadvi.
[7] The School Master of Lilāpur.
[8] The School Master of Zinzuvāda.
[9] The School Master of Todia.

* Among Hindus women in menses are considered impure for four days.

When a newly-born infant does not cry, the leaves of a broom are thrown into the fire and their smoke is passed over the child. It is said that this makes the child cry.[1]

Some people consider brooms sacred, because they are used in sweeping the ground[1] (that is the earth, which is a goddess).

In some places, children suffering from cough are fanned with a broom.[2]

In some castes, a broom is worshipped on the marriage day.[3]

Many people deny any sanctity to a broom. A belief is common that if a man sees a broom the first thing after getting up in the morning, he does not pass the day happily.[4]

Some believe that if a broom be kept erect in the house, a quarrel between the husband and wife is sure to follow. There is also a belief that if a person thrashes another with a broom, the former is liable to suffer from a gland under the arm.[5]

Fire is considered to be a deity by all Hindus. In all sacrifices, fire is first ignited with certain ceremonies of worship.[6] In all Brāhman families, every morning before breakfast, a ceremony called *Vaishvadeva* is performed, in which fire is worshipped and cooked rice is offered to it.[7]

The *Agnihotris* keep a constant fire burning in their houses and worship it thrice a day, morning, noon and evening[8].

The Pārsis consider fire so sacred that they do not smoke. Neither do they cross fire. In their temples called *Agiāris* a fire of sandal wood is kept constantly burning. It is considered a great mishap if this fire is extinguished.[8]

Fire is specially worshipped on the *Holi* day, that is the full-moon day of the month of *Fālgun*.[9]

Other special occasions on which it is worshipped are the thread ceremony, the ceremony of installing a new idol in a temple, the first pregnancy ceremony, and the ceremony performed at the time of entering a new house.[10]

Fire is also worshipped in *Mahārudra*, *Vishnuyāg*, *Gāyatripurascharan*, *Nilōtsarga*, *Vāstupujan*, *Shatachandi*, *Lakshachandi*, and the sacrifices performed during the *Navarātra* and on the *Dasara* day.[11]

Fire is considered to be the mouth of God, through which he is supposed to receive all offerings.[12]

The offerings made to fire generally consist of clarified butter, cocoanuts, sesamum seed, the *Java*, chips of the wood of the *Pipal* and the *Shami*, curdled milk and frankincense.[13]

The fire to be used for sacrifices and *agnihotras* is produced by the friction of two pieces of the wood of the *Arani*,[14] the *Pipal*, the *Shami*[15] or the bamboo while *mantras* or incantations are being recited by Brāhmans.[16]

---

[1] The School Master of Dhānk.
[2] The School Master of Kolki.
[3] The School Master of Songadh.
[4] The School Master of Limbdi.
[5] The School Master of Todia.
[6] The School Master of Dhānk.
[7] The School Masters of Dhānk and Vanod.
[8] The School Master of Kalavad and Mr. K. D. Desāi
[9] The School Masters of Ganod and Dhānk.
[10] The School Master of Dadvi.
[11] The School Masters of Ganod and Kalavad and Mr. K. D. Desāi.
[12] The School Master of Todia.
[13] The School Master of Wala.
[14] The School Masters of Dadvi and Dhānk.
[15] The School Master of Jetpur.
[16] The School Master of Aman.

CHAPTER IX.

ANIMAL WORSHIP.

The following animals are considered sacred and worshipped by the Hindus.

1. The cow :—is regarded as the holiest of animals. She is worshipped on the fourth day of the dark half of *Shrāvan* which is known as *Bol Choth*;* and a vow is observed by women in her honour on the fifteenth day of *Bhādarva*. It is known as *Gautrad Vrat*. On this day women do not eat wheat, milk, clarified butter and the whey of a cow.[1]

The sanctity which attaches to the cow is due to the belief that in her body reside thirty three crores of gods.[2]

2. The horse :—The horse is believed by some people to be the last incarnation of God. It is also believed to represent Vāchhado, the deity who cures hydrophobia.[3]

Some people believe the horse to be a celestial animal. It is said that in ancient times it had wings, traces of which are believed to be still visible in its knees.

Of the fourteen jewels obtained by the gods and demons by churning the ocean, one was a horse with seven mouths. Hence the horse is considered divine.[4]

The horse is worshipped on the *Dasara* day.[5]

3. The elephant :—The elephant is considered divine because it is the vehicle of Indra, the lord of gods, and because its head was fixed on the trunk of Ganpati, the son of Pārvati and Shiva. It is believed by some people that vows to offer cocoanuts to an elephant are efficatious in curing fever.[6]

At the time of celebrating a coronation ceremony an elephant is worshipped. There is a tradition that in ancient times the coronation waters were poured over the king by a she-elephant.[7]

4. The lion :—The lion is considered sacred because it is believed to be the lord of the beasts of the forest and the vehicle of goddesses.[4]

5. The tiger :—The tiger is worshipped with Vāgheshvari Māta as it is believed to be her vehicle.

6. The she-buffalo :—Some sanctity attaches to the she-buffalo, as it is believed that a she-buffalo was given in dowry to a *Nāg kanya* (snake girl) by her father.[8]

To atone for a great sin a she-buffalo decked with a black wreath, iron, red lead and marks made with the flour of *adad* is presented to a Brāhman.[9]

7. The donkey :—Is believed to be the vehicle of the goddess of small-pox.[10]

It is also believed that the god Brahma had formerly five mouths, one of which was like that of a donkey.[11]

8. The dog :—The dog is believed to have divine vision and to be able to see the messengers of the god of death. Some believe that in its next life a dog becomes a man.[12]

The dog is also believed to be the vehicle of Kāl Bhairav and is worshipped along with his image.[13]

Some people offer bread to dogs in the belief that they will bear witness to their merits before God[14].

---

1 The School Master of Dhānk.
2 The School Master of Kotda Sangani.
3 The School Master of Devalia.
4 The Deputy Educational Inspector, Gohelwād.
5 The School Master of Ganod.
6 The School Master of Chhatrāsa.
7 The School Master of Todia.
8 The School Master of Chhatrāsa.
9 The School Master of Moti Marad.
10 The School Master of Chhatrāsa.
11 The School Master of Moti Parabdi.
12 The School Master of Chhatrāsa.
13 The School Master of Aman.
14 The School Master of Limbdi.

* See pp. 48-49.

9. The goat:—is worshipped by the Bharvāds when they worship the goddess Machhu.[1]

10. The cat:—is worshipped in the belief that by so doing a man can win over his opponents.[2]

11. The bear:—is considered by some people to be a holy animal because the god Krishna married Jāmbuvanti, the daughter of Jāmbuvant, the heroic bear who assisted Rāma.[3]

12. Fish:—are considered sacred because they are supposed to carry the food (*pindas*) to the *manes* offered (in water) at the *shrāddha* ceremony.[4]

13. Alligators:—are worshipped in a pond at Magar Pir, near Karāchi.[5]

14. The crows:—are worshipped because they are supposed to represent *rishis*.[6]

Some people believe that crows were formerly *rishis*. They are supposed to have divine vision, and food offered to them is believed to reach deceased ancestors.

A loaf is cut into three parts. One of them is designated *kāl* (ordinary), the second *dukāl* (famine), and the third *sukāl* (plenty). Next they are offered to a crow. If the crow takes away the *kāl*, it is believed that the crops in the following year will be normal; if it takes away the *dukāl* a famine is apprehended in the following year, and if the *sukāl*, it is believed that the crops will be plentiful.[7]

15. The goose:—is supposed to be the vehicle of the goddess Sarasvati. It is believed that its worship ensures success in any enterprise. If a goose is seen in a dream, it is considered to be a very good omen.[8]

A goose is believed to be endowed with the power of separating milk from water. It is supposed to feed on rubies. It is found in lake Mān in the Himālayās.[9]

16. The cock:—is considered holy as it is believed to be the vehicle of the goddess Bahucharāji.[10]

17. The hen:—is worshipped on the last Sunday of the month of *Jeth*.[11]

18. The parrot:—is worshipped by singers desiring to improve their voice. It is also worshipped by dull persons desirous of improving their intellect.[12]

[1] The School Master of Aman.
[2] The School Master of Todia.
[3] The Deputy Educational Inspector of Gohelwād.
[4] The School Master of Chhatrāsa.
[5] The School Master of Dadvi.
[6] The School Master of Kolki.
[7] The School Master of Todia.
[8] The School Master of Todia.
[9] The School Master of Chhatrāsa.
[10] The School Master of Luvaria.
[11] The School Master of Aman.
[12] The School Master of Todia.

CHAPTER X.

WITCHCRAFT.

Dākans are of two kinds, human and of the order of ghosts.[1]

Girls born in the *Ashlesha nakshatra* on the *bij* or second day of a month, in the *Kritika nakshatra* on the seventh day of a month and in the *Shatabhigha nakshatra* on the twelfth day of a month, are believed to be human *dākans*. They cause the death of their husbands, and their evil eye injures all things and individuals that come under its influence.[2]

Women who die in child-bed, meet an untimely death or commit suicide, become *Dākans* or *Chudels* after death.[2]

Some people believe that women of such low castes as Kolis, Vāghris and Chārans become *Dākans*. High caste *Dākans* are rare.[3]

A ghostly *Dākan* dresses in fine clothes and decks her person with ornaments. But she does not cover her back, which is horrible to look at. It is so frightful that any one happening to see it dies of horror.[4]

Ghostly *Dākans* trouble only women. When possessed by them, the latter have convulsive fits, loose their hair, and cry out without any reason.[5]

A ghostly *Dākan* lives with a man as his wife, brings him dainties and turns the refuse of food into flesh and bones. The man gradually becomes emaciated and ultimately dies.[6]

It is believed that generally a Dākan kills a man within six months.[7]

The *Dākans* do not allow calves to suck, cattle to give milk, and healthy persons to enjoy sound health. Sometimes they cause cattle to yield blood instead of milk.[8]

A *Dākan* by virtue of her powers, can ascend to the sky. She lives upon the flesh of corpses.[9]

A *Dākan* can assume any form she likes. She appears as a cat, a buffalo, a goat or any other animal. She can swell and shrink her body at will. Her feet are reversed.[10]

Dākans haunt trees, cemeteries, deserted tanks, mines or other desolate places.[11]

They also haunt ruins and places where four roads meet.[12]

---

1 The School Master of Dhānk.
2 The School Master of Ganod.
3 The School Master of Gondal.
4 The School Master of Sultānpur.
5 Mr. K. D. Desāi.
6 The School Master of Vanod.
7 The School Master of Dadvi.
8 The School Master of Moti Khilori.
9 The School Master of Ganod.
10 Mr. K. D. Desāi.
11 The School Master of Dhānk.
12 The School Master of Ganod.

CHAPTER XI.

GENERAL.

Various ceremonies are performed by cultivators at the time of ploughing the soil, sowing, reaping and harvesting. These ceremonies differ in details in different localities.

In all places, an auspicious day for ploughing and sowing is fixed in consultation with an astrologer. On the day when ploughing is to be commenced, the front court yard of the house is cowdunged and an auspicious figure called *Sathia** is drawn on it with the grains of *juvāri*.[1]

A dish called *kansār* is prepared, and served to all members of the family at the morning meal. Their foreheads are marked with red powder, and a pice and betelnut are offered to the household gods. Hand-spun cotton threads marked at intervals with red powder are then tied round the plough and to the horns of the bullocks which are to be yoked to the plough.[2]

Next, the farmer stands waiting at the front door of his house for good omens,[3] and when a few are seen, sets out for his field.

In some places, the foreheads of the bullocks are daubed with red lead, clarified butter is applied to their horns, and they are fed with molasses.[4]

In others, a betelnut is placed over the *Sathia* and given to the person who first meets the farmer on leaving his house.[5]

In some localities again, the farmer holds the plough over the *Sathia*, touching it with the end, eats a morsel of molasses, and bows to the *Sathia* before starting.[6]

As a rule, seed is not sown on Saturdays or Tuesdays. Wednesday is believed to be the most favourable day for this purpose.[7]

Sowing is commenced from that corner of the field which has been pronounced by the astrologer to be the best for the operation.[8]

Sunday is believed to be the most auspicious day for reaping.[9] While reaping, a part of the crop is offered to the image of Kshetrapāl and to other village deities. In order to secure a good harvest, sweets are offered to the village gods on the eighth or tenth day of the bright half of *Ashvin* or on the second day of the bright half of *Kārtik* which is called *Ananakuta*.[10]

No crop is brought into the house before a part of it has been offered to the local deities.[11]

When juice is to be extracted from sugarcanes, the mill is first worshipped. In the shed erected for storing the jars of molasses, an image of Ganpati is installed, and worshipped before placing the jars in the shed.[12]

The first jar of molasses and two bits of sugar cane are offered to the local deities.[13]

Before reaping cotton, offerings are made to the village gods.[14]

When a cow or she-buffalo is about to calve a packet containing a few pebbles or cowries, the *mali* (red lead) from the image of Hanumān, dust collected from a place where four roads meet, and grains of *Adad*, are tied to its horns by an indigo-coloured thread, in the belief that this protects the animal from the effects of the evil eye.[15]

To guard cattle against an attack of smallpox, women observe a vow called *Shili Sātem* on the seventh day of the bright half of *Shrāvan*.[16]

---

[1] The School Master of Chhatrāsa.
[2] The School Master of Vanod.
[3] The School Master of Devalia.
[4] The School Master of Kotda Sangani.
[5] The School Master of Jetpur.
[6] The School Master of Jetpur.
[7] The School Master of Ganod.
[8] Mr. K. D. Desāi.
[9] The School Master of Jodia.
[10] The School Master of Movaiya.
[11] The School Masters of Zinzuvāda and Devalia.
[12] The School Master of Luvaria.
[13] The School Master of Bhāyāvadar.
[14] The School Master of Kotda Sangani.
[15] The School Master of Kotda Sangani.
[16] The School Master of Vanod.

* See p.14 *Supra*.

To prevent a tiger from attacking cattle, a circle of the flour of *charonthi* is drawn round them by an exorcist reciting *mantras* or incantations. If a tiger tries to enter this protected area its mouth at once becomes swollen.[1]

In some places, salt heated over the fire of the *Holi* is put into the food given to the cattle in the belief that this protects them from disease.[2]

Instead of salt, some people give cattle leaves of castor-oil plants roasted over the fire of the *Holi*.[3]

In some places, on the *Divāli* holiday, a torch and a rice pounder are placed in the cattle shed, and the cattle are made to cross them one by one. This process is believed to protect them from disease.[4]

A ceremony called the *Doro* of Mahādev is also performed in the month of *Shrāvan* to protect cattle against disease.[5]

Vows in the honour of Ashpāl or Nāgdev are also observed for the protection of cattle.[6]

In the *Hasta nakshatra* during the monsoon, when there is a thunder storm, a *sāmbelu* (rice pounder) is struck seven times against the main cross beam of the house in the belief that the sound thus produced destroys insects.[7]

To scare the insects called *itidio*, vows are observed in honour of the Itidio Pir.[8]

In order that insects and worms may not spoil the corn stored in a granary or in earthen jars, the ashes of the fire of the *Holi* or leaves of the *nim* tree are mixed with it.

To prevent insects from spoiling wheat, *bājari* and *juvāri*, mercury and ashes are put into them, while it is believed that gram cannot be eaten by insects if it is mixed with dust from a place where three roads meet.[9]

To drive away insects, a ceremony called *Adagho Badagho* or *Mariyun* is performed on the *Divāli* holiday. It is as follows:—

One man holds a lighted torch in his hand, and another an earthen jar, which he beats with a small stick. The two men pass through every nook and corner of the house and the cattle-shed crying "*Adagho* may go, *Badagho* may go", that is, "May troubles and diseases disappear; may bugs, serpents, mice, scorpions, mosquitoes and other insects die out." Next they proceed, repeating the same words, through the streets to the village boundary, where the torch, the earthen jar and the stick are thrown away, thus ending the ceremony.[10]

In order to secure sunshine and favourable weather, oblations are offered to the local deities, sacrificial offerings are made and bunting is suspended from the doors of temples.[11]

In order to secure a favourable rainfall, a grand festival is observed on an auspicious day. On this day all agricultural work is stopped and *megh laddus* (sweet balls called *megh* or cloud) are eaten by the people.[12]

In some places, for the protection of the crops, a thread charmed by the incantations of an exorcist is passed round the hedge of the field.[13]

For the protection of crops of gram, wheat and sugar-cane against injury by rats, a ceremony called *Dādh Bāndhavi* is performed, in which a thread over which incantations have been repeated by an exorcist is passed round the crop, and an image of Ganpati is installed and worshipped with offerings of sweet balls of wheat flour.[14]

[1] The School Master of Chok.
[2] The School Master of Devalia.
[3] The School Master of Chhatrāsa.
[4] The School Master of Jetpur.
[5] The School Master of Pātan Vāv.
[6] The School Master of Moti Marad.
[7] The School Master of Kotda Sangani.
[8] The School Master of Pātan Vāv.
[9] The School Master of Sānka.
[10] M. K. D. Desāi.
[11] The School Master of Kotda Sangani.
[12] The School Master of Vanod.
[13] The School Master of Dhānk.
[14] The School Master of Ganod.

In some places, the ceremony of *Dādh Bāndhavi* is performed somewhat differently. Instead of passing a thread round the field, the exorcist walks round the field repeating incantations, holding in his hand a pot containing fire, over which is placed a pan containing *Gugal*. This ceremony is generally performed for the protection of sugar-cane crops against the attacks of jackals. It is believed that an animal entering the field after the performance of this ceremony has its *dādh* (gums) stiffened.[1]

Silence and secrecy are considered essential in working mystic lore, for it is a belief that if learnt openly such lore loses its power.[2]

The ceremony for obtaining command over Kāl Bhairav is performed in perfect silence at midnight on the *Kālichaudas*, that is the fourteenth day of the dark half of *Ashvin*.[3]

Silence and secrecy are also essential in the ceremonies which are performed for subjugating such evil spirits as Meldi and Shikotar and Mātās.[4]

When Vaishnavas make offerings to their gods, the doors of the shrine are closed.

The initiating ceremonies of the Shakti Panthis and Margi Panthis are also performed in close secrecy.[5]

The Shrāvaks have to observe perfect silence at the time of performing the *Shāmag Padakamanu*[6] (a form of devotion to god).

Some people observe a vow of keeping silent while taking their meals either for life or during the monsoon.[7]

There are various legends current among the people regarding the origin of the *Holi* holiday. The chief versions are as follows:—

1. In ancient times there lived a demoness named Dhunda who preyed upon children. Her misdeeds caused great misery to the people, who went to Vasishtha, the preceptor of Rāma, and implored him to tell them of some remedy for the mischief wrought by the demoness. Vasishtha told them to light a pyre in honour of the goddess Holika, which he said, would consume the demoness. The people accordingly lighted a huge fire, into which the demoness was driven by boys who led her to the spot by abusing her and troubling her in many ways. She was reduced to ashes by the fire, and the people were saved.[8]

2. A demon named Hiraniāksha had a sister named Holika and a son named Prahlād. Hiraniāksha bore great enmity to Rāma, while Prahlād was his devotee. Hiraniāksha did not like his son's devotion to Rāma, and told him several times to give it up, and even threatened to take his life. But Prahlād did not swerve an inch from the path of his devotion. At last, being desperate, Hiraniāksha decided to kill him, and entrusted his sister with the mission. Holika raised a big pile of cow-dung cakes, set it on fire, and seated herself on the pile, taking Prahlād in her lap. But through the grace of Rāma, Prahlād escaped uninjured while Holika was reduced to ashes.

3. A demoness called Dhunda had obtained a boon from Shiva to the effect that she would not meet her death during any of the three seasons of the year, either by day or by night. At the same time she was warned to beware of injury from children between sunset and nightfall at the commencement of a new season. To prevent any possibility of injury from children, she began to destroy them by preying upon their bodies. This caused a great panic among the people, who went to Vasishtha and asked his advice as to how to kill the demoness. He advised them to kill her in the way

[1] The School Master of Chhatrāsa.
[2] The School Master of Kotda Sangani.
[3] The School Master of Vanod.
[4] The School Master of Dadvi.
[5] The School Master of Devalia
[6] The School Master of Limbdi.
[7] The School Master of Ganod
[8] The School Masters of Dhānk and Ganod.

described in legend No. I above, and she was killed accordingly.[1]

4. The Govardhan mountain had two sisters named Holi and Divāli. Holi was a woman of bad conduct while Divāli's character was good. Although unchaste, Holi boasted that she was chaste, and once, to prove her chastity, she threw herself on to a big fire. She could not bear the pain caused by the flames, and began to scream aloud, when people beat drums, abused her, and raised such a din that her screams became inaudible. Hence the custom of using abusive language and reciting abusive verses during the *Holi* holidays. Govardhan could not bear the disgrace attached to his sister's reputation. So he threw himself into the fire and met his death without uttering a word of pain. This has given rise to the custom of throwing into the *Holi* fire the cow-dung image of Govardhan, which is installed during the *Divāli* holidays.[2]

On the *Holi* day sweet dishes are prepared and taken with the morning meal. Some women observe a vow on this day, and dine once only in the evening, after worshipping the *Holi* fire with an offering of a cocoanut and walking seven times round it.[3]

In some places, on the day preceding the *Holi*, which is known as *Kamala Holi*, sweet stuffed cakes are prepared, and on the *Holi Punema* day vermicelli is eaten.[4]

The fuel for the *Holi* fire is generally collected by boys. At about two in the afternoon on the *Holi* day a party of boys goes from house to house and receive five to fifteen cow-dung cakes from each household. These cow-dung cakes are bored, and strung on strings.[5]

The fuel thus collected is heaped at the village boundary or the end of the street. All the male residents of the village or street meet at the spot, a pit is dug, and earthen pots filled with wheat, gram and water mixed together are placed in the pit and covered with cow-dung cakes. Next, the headman of the village or the leading resident of the street worships the pile with the assistance of a Brāhman priest. After worship, the pile is lighted, at the time fixed by an astrologer,* by a low caste Hindu, generally a Bhangi or Kotwāl, as Hindus of good caste consider it a sin to kindle the *Holi* fuel. The Bhangi or Kotwāl receives a few dates and cocoanut kernel for this service.[6]

The offerings thrown into the *Holi* fire generally consist of fried *juvāri* grain, fried gram and cocoanuts. Flowers of mango trees and tender mango fruits are also thrown into the *Holi* fire. It is believed that newly married pairs, by worshipping the *Holi* fire, are blessed with long life, prosperity, and the birth of children. After the principal ceremony is over, they worship it one by one with the ends of their upper garments tied in a knot, and walk seven times round the fire with their hands folded, the husband leading the wife.[7]

Infants dressed in gay clothes and decked with garlands of dry dates and bits of cocoanut kernel are also taken to the *Holi* fire by their parents. The latter worship the *Holi* Māta and walk four times round the fire, taking the children in their arms. Next they offer cocoanuts to the goddess, which are either thrown into the fire or distributed among those present.[8]

Women whose children die in infancy observe a vow of remaining standing on the *Holi* day. When the *Holi* is lighted they worship the fire, after which they may sit down and take their

[1] The School Mistress, Barton Female Training College, Rājkot.
[2] Mr. K. D. Desāi.
[3] The School Master of Vanod.
[4] The School Master of Moti Khiroli.
[5] The School Masters of Dhānk and Songadh.
* This is generally in the evening or an hour or two after nightfall.
[6] The School Masters of Zinzuvāda and Moti Marad.
[7] The School Masters of Dhānk and Vanod.
[8] The School Master of Chhatrāsa.

meal. It is believed that the observance of this vow ensures long life to children.[1]

Although the *Holi* itself falls on the full-moon day of *Fālgun* the rejoicings connected with it commence from the first day of that month. The principal feature of the rejoicings consists in indulging in indecent and vulgar songs and language. Vulgar songs or *fāgs* in honour of the goddess Holi are also sung. Songs are composed abusing each caste, and sung addressing passers by, by groups of boys who have full license during the *Holi* holidays to indulge in all sorts of pranks and abuses.

Some make wooden blocks with engravings of vulgar and indecent words, dip them in coloured water, and press them on the clothes of passers by.

Others make naked idols of mud, and place them on the tops of houses.[2]

The day following the *Holi* is known as *Dhul Pādavo* or *Dhuleti*. On this day people indulge in the throwing of cow-dung, black pigments, urine, mud, coloured water and red powder.[2]

In some places, on the *Dhuleti* day, a game is played with a cocoanut. The players form themselves into two parties and stand opposite to one another. Midway between them is placed a cocoanut. Each party tries to take away the cocoanut, and prevents the other from so doing by throwing stones and cow-dung cakes. The party which succeeds in taking away the cocoanut wins the game.[3]

Amongst Dheds, Kolis, Rāvals and other low castes a post of the wood of the tamarind tree is planted in the ground and surrounded by women holding whips and cords in their hands. A party of men run to the women to drive them away and take possession of the post. The women prevent them from doing so by striking them with all their might with the whips and cords in their hands. This struggle commences at 10 A. M. on the *Dhuleti* day and continues till one o'clock in the morning on the following day. At last the men succeed in carrying away the post, thus ending the game.[4]

In some places, a man is tied to a bier as if he were a corpse, and carried on the shoulders of four men to the post of tamarind wood, followed by a party of men and women wailing aloud, to the great merriment of the crowd assembled near the post to witness the struggle described above.[5]

Sometimes contests are held between two parties of boys in singing vulgar songs. The contest commences by one of the parties singing a song. The other party responds to it by singing another song, which is generally more indecent than the song sung first. The contest goes on like this, and the party which fails to respond to its rival is said to be defeated.[5]

The immoral practices described above are only to be seen among low caste people, and even their women take part in these practices.

The women of higher castes wear rich clothes and ornaments on the *Dhuleti* day, and sing songs in their houses. At times they throw coloured water and red powder at each other.[6]

In big temples a festivity called *Ful Dol* is observed, in which water coloured with the flowers of the *Khākhra* (Butea frondosa) is thrown by the party assembled, and *kundaliās* or indecent songs are sung in a loud voice.[7]

In some temples, holy songs are sung at night and prayers are held. At the end, fried *juvāri*, gram and sweets are distributed as the grace of God.[8]

The boys who take an active part in the *Holi* celebrations are known as *geraiyās* or *holiās*. For two or three nights before the *Holi* they steal fuel for the *Holi* fire and beat and abuse

[1] The School Master of Todia.
[2] The School Master of Songadh.
[3] The School Master of Kolki.
[4] The School Masters of Zinzuvāda and Todia.
[5] The School Master of Todia.
[6] The School Mistress, Barton Female Training College, Rājkot.
[7] The School Master of Luvaria.
[8] The School Master of Todia.

those who try to prevent them from so doing. They also recite coarse songs and play with dirt and mud freely. Parties of them go from shop to shop and obtain by force dates and fried gram.[1]

At midnight of the *Holi* day a bower is erected in the centre of the village with bits of broken earthen vessels and cocoanut shells. A fool, generally a son-in-law of some low caste Hindu in the village, is induced, by the promise of dates and cocoanut kernel, to dress in a coat on which are drawn naked pictures. A garland of worn out shoes is tied round his neck and he is mounted on a donkey. He is then called *Vālam* and taken from the bower through the village accompanied with music and crowds of people, who utter in a loud voice coarse and vulgar expressions as the procession moves on. At times they play jokes with the *Vālam*, and give him blows on the head with their fists.[2]

In some places, this procession is called *Vālama Vālami* and is celebrated on the night preceding the *Holi*. Two poor stupid persons are dressed as bride and bridegroom, the latter in a ridiculously grotesque dress. They are married on the following morning, when vulgar songs are sung. The *Vālam* and *Vālami* are represented by two naked idols, made of rags, of a man and a woman. They are carried through the village in a noisy procession and married on an altar of black earthen vessels. They are then placed erect on two wooden posts side by side.[3]

In some villages, a large stone is placed in a spacious compound in the centre of the village, and broken earthen vessels are suspended over it with cords from the wooden bower erected over the stone. An ass is brought to the spot, and a fool decked with a garland of worn out shoes is mounted on it with his face turned towards the tail of the ass. He holds the tail of the ass in his hands as reins and is carried in procession through the village to be brought back to the bower and married to another fool, dust, ashes and water being freely used in the service.[4]

In some localities naked images of a husband and wife are set in a cart and taken through the village accompanied with music, the crowd singing indecent songs all the way long.[5]

On the *Holi* holiday children are presented with *harda* (garlands of balls made of sugar) by their relatives and the friends of their families.[6]

The *Holi* fire is extinguished by women on the morning of the following day. The earthen vessels containing wheat and gram which are put into the pit of the *Holi* before the fire is lighted are then taken out. The grain is cooked by the fire of *Holi*, and is called *Ghugari*. It is distributed among the villagers, the belief being that those who eat it are protected against disease by the goddess of the *Holi*.[7]

There are many other superstitious beliefs held by people in connection with the *Holi*.

According to one belief, those who expose themselves to the heat of the *Holi* fire keep good health during the ensuing year. According to some, this can be secured by eating sugar-cane heated over the fire. *Juvāri* stems heated over the fire are given to cattle with the same object.[8]

Some believe that if salt heated over the *Holi* fire is given to cattle it protects them against epidemics.[8]

Virgins take home a little of the *Holi* fire and light five cow-dung cakes with it in the

1 The School Master of Pātan Vāv.
2 The School Masters of Ganod, Vanod and Dhānk.
3 The School Master of Kolki.
4 The School Mistress, Barton Female Training College, Rājkot.
5 The School Master of Todia.
6 The School Master of Songadh and Mr. K. D. Desāi
7 The School Master of Pātan Vāv.
8 The School Master of Songadh.

courtyard of their house. When the cakes are burnt, the ashes are removed and the spot is purified with a plaster of cow-dung. Next, they draw some auspicious figures on the spot and worship them for a number of days in the belief that this ensures good health to their brothers.[1]

Among Gujarāt Hindus no special ceremonies are performed when a girl attains puberty, except that on the third or fifth day she is bathed by an unwidowed woman and dressed in green or saffron-coloured robes. She is given rice in milk, sweetened with sugar, and is presented with a piece of green satin.[2]

In some places, the girl is bathed on the fourth day and given *kansār* to eat. She then bows to her mother-in-law and makes her a present of half a rupee. The mother-in-law blesses her and presents her with a bodice cloth.[3]

After the bath, a mark with red powder is made on her forehead and she is taken to the temple of the family deity. [4]

In some places, the red powder mark is made under the girl's right arm in the belief that this ensures to her the birth of many children.[5]

In some localities the girl is bathed on the third day, dainty dishes are served her, and she is presented with a cocoanut by each of her kinsfolk[6]

In some castes, when a girl attains puberty, a feast of cooked rice and molasses is given to the caste people. In other castes, pieces of cocoanut kernel are distributed among children, and the girl is presented with a robe and bodice by her parents-in-law.[7]

In some castes, a girl is not allowed to cook before she attains puberty.[8]

No ceremonies are performed when a boy attains puberty, probably because in the case of boys the change is not so marked as in the case of girls.

[1] The School Master of Khirāsara. [2] The School Master of Dhānk.
[3] The School Master of Vanod. [4] The School Master of Dadvi
[5] The School Master of Chok. [6] The School Mistress of Barton Female Training College, Rājkot.
[7] The School Master of Chhatrāsa. [8] The School Master of Uptela.

D-0311